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THE TEN GREATEST CHRISTIAN DOCTRINES

J. C. MASSEE, D.D.

THE TEN GREATEST CHRISTIAN DOCTRINES

BY

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THE TEN GREATEST CHRISTIAN DOCTRINES
— A —
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To
MY DAUGHTER, MARJORIE

FOREWORD

THE addresses contained in this book make no effort at a formal statement of Christian doctrine. They do not comprise a formal treatise on theology. These addresses are messages very much as they were delivered in sermonic form to the Sunday morning audiences in Tremont Temple. Their delivery discovered a number of truths important to this age. First it was seen that multitudes do not consider theology dry. Doctrinal preaching is popular in a marked way when doctrine is preached as living truth. It was also discovered that their delivery greatly stimulated an intelligent Christian faith and produced an increasing ability to give a reason for the hope held by the saints. During their proclamation it not infrequently happened that the tide of joy in the hearts of the believers rose to such a point that individuals shouted aloud their approval. The deep fountain of emotions was opened and joy flowed like a spring unrestrained.

There may not be even a consistent literary style. Some of the addresses are impersonal; some personal. Here is a doctrinal presentation of truth that also presents the preacher of doctrine in action in the close personal contact of public discourses in which he sought to influence the heart and mind of his people.

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

They are sent forth to the tender mercies of a larger public in the hope that something of the blessing received by the Temple congregations may attend their reading by the larger constituency.

J. C. M.

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I

THE CHRISTIAN DOCTRINE OF GOD

"Unto the King invisible, immortal, eternal, the only God, be glory and honor forever."
—*I. Timothy 1:17.*

SOME years ago it was my privilege to preach the gospel of Christ to the daughter of an orthodox Jewish rabbi. Toward the close of my conversation with the young woman, who was both alert and intelligent, she said: "I know nothing about the religion of you Christian people. I know nothing about religion at all, for in the orthodox synagogue women are not permitted to attend the services and the rabbi does not teach his family any religion at all. The only thing I know is that you Christians worship a different God from the God worshiped by the Jews." I suppose that opinion is rather widely prevalent. It is altogether untrue. The God the Christians worship is the God the Jews worship. He is the same God also the Mohammedan worships. But the Christian approach to God is different. Jew and Mohammedan have shut the

door in their own faces and barred their own persons from God since they leave themselves without a mediator.

Very often one hears this expression concerning Christians of different denominations, "We have a different religion." That may be true; but we have one God. Denominational differences are not based on different gods and different objects of worship, but upon other things much less vital. We differ from our Christian friends of other denominations not in the doctrine of God but in the ritual or manner of worship and in the conception of church policy of government. We differ from other Evangelical Christians in questions of church government, in the ordinances, their manner and their significance and in many other minor details. But we worship the same God. It is therefore of much importance, and may be of very great spiritual value, for us to consider together The Christian doctrine of God.

The Christian begins with the admission of the fact of God. A young theological student the first morning of his appearance in class, listened for a little while as the learned professor said, "This morning we will undertake the proof of God's existence." The young man took up his book and hat and said, "Excuse me, professor, I do not need to stay, I knew that before I came." The Christian begins with the admission of the fact of God. God is! The Christian believes man may know God philosophically, spiritually, and experimentally.

Philosophic knowledge is not equal in value to the spiritual knowledge of God, nor is the spirit-

ual discernment of God necessarily equal in formative influence to the experimental knowledge of God.

PHILOSOPHIC KNOWLEDGE OF GOD

Man knows God philosophically in creation. "The heavens declare the glory of God." No man can walk abroad and lift his eyes to the starlit skies, nor turn his cheek to the kisses of the southern breezes, or bend himself against the blizzards of the North, or ever see the light of the lightning flash and be unconscious of the presence, of the majesty and of the power of the Eternal Designer. Man knows God philosophically and intellectually through creation, even as he knows God spiritually through revelation and mediation. Here a reverent science may engage itself to the utmost reach of its power. It may observe phenomena, compile and correlate facts, meditate upon causes and methods, deduce conclusions and explanations. There is an infinite realm of discoverable knowledge in which man may build his philosophies and erect his systems of thought as he seeks by searching to unfold the mysteries of God's works and His workings. Reason cries aloud and provokes all reasonable creatures to His further knowledge.

SPIRITUAL KNOWLEDGE OF GOD

Man knows God spiritually by the Word of God and by the demonstration of His presence in mir-

acle performing power. In a remarkable passage (Deut. 4:32 ff.) God challenges the wonder and the worship of Israel in that He had revealed Himself in the thunders and lightnings of Sinai; in that He had spoken to them in audible voice and otherwise demonstrated His presence and power by wonders He had wrought among them. We also may know God in the intimacy of a personal experience by means of mediation. When you understand that God is, that He is approachable, that He is, in some measure at least, understandable, you come immediately to face this fact, that God is a Being who contravenes the philosophy of men who are not Christians. There are those men who teach that God is only the spirit of the universe, the soul of nature. That is pantheism. There are those who teach that God is nature personified. That is materialism. There are those who teach that God is simply impersonal force, originally inherent in nature. They call it the philosophy of evolution. It *is* the religion of evolution. Evolution has long since ceased to be a philosophy; it is a religion and its devotees worship that which they imagine themselves to have discovered. But there is a spiritual discernment of God through faith, in the revelation He makes of Himself.

THE LIVING GOD

Our God is a living Being, a Being to whom certain attributes are ascribed in the book which reveals Him to us. Those attributes of being describe His character, His being.

His first attribute is that of simplicity. God!

When I have spoken the word in a reverence and thoughtfulness commensurate with rational understanding, I realize I have spoken that Name which cannot be defined. It is the essence of intellectual and moral simplicity. You cannot go beyond that. You have said all that can be said about it. You have described His being when you have mentioned the name of God! That is the name which described His character, office and prerogatives. So I say the first characteristic of this Being is SIMPLICITY.

The second attribute is that of self-existence. I sat down the other day for an hour and tried to give my mind the task of putting this universe into existence. Did you ever profitably spend such an hour? To give your mind the task of thinking how things came to be, who started the planets on their courses, who shaped the stars, flung this earth and its sister planets upon their orbits, who brought into being matter, where this great universe began? Of course the answer to all these questions is God. But the mind of man cannot stop there. Who made God? In other words what is the ultimate beginning of being—animate and inanimate? For necessarily back of the inanimate is the Animate—both in time and as Source. Search out the answers to these questions and you must come back to this: In the beginning God; the self-existent One within whom, through whom and for whom all things are.

Then God has as an attribute of His being, eternity. He is without a beginning of days or ending of years. *From everlasting to everlasting Thou art God.* Beside Thee there is none else.

"In Him we live and move and have our being" and in Him, and of Him, and for Him all creation is. The things that are, both seen and unseen, proceeded forth from Him, the self-existent and eternal one. The being of God is like a circle—continuing, without beginning or end.

An attribute of God in addition to His simplicity, His self-existence, His eternity, is His spirituality. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Without form, filling immensity of time and immensity of space, the spiritual essence of all spiritual being: thinking, loving, living, moving. God is, and He is the source of life, this divine and eternal one. When we get that far in our thinking, we realize that there is something more than that. God is a being. God is not force. God is not nature. God is not the soul of the universe. God is being, but I must define His being in terms of His expression. Here we come face to face with the compelling fact, that God expresses Himself always and eternally in terms of personality. Now personality is the sum of those attributes which make a person a living, intelligent being, capable of thinking, speaking and acting, deciding, and causing to proceed from himself other beings. It takes all those things to make a person. Now there are beings that are not personalities. Everything that is has being. The fact of being is settled in existence. The trees, rocks, soil, things that men's hands shape into form for usefulness—these are. All examples of plant life and mineral life exist! But they are not persons. There are also the beasts of the

field and birds of the air, known as organic and animate being, which are not persons.

There are two kinds of personality in the world, *i.e.,* uncreated and created personalities. Every created personality must be angelic and demoniac, or human. One cannot think of God in terms of angelic personality. He has legions of angels to do His will. Nor can God be thought of in terms of human personality, for human persons are both finite and fallible, limited in powers. So we must think of God as uncreated personality, infinite, eternal, immense, manifest in His glory as the Living God only to those who have spiritual discernment. Again as we turn the pages of God's Word, we seek instinctively to define this Personality: "The only wise God, the King Eternal, immortal, invisible." Eyes have not seen Him, ears have not heard Him, and yet man may discern Him. Who is He?

We must now think of the most stupendous fact with which this universe is concerned and with which the mind of man has ever engaged itself. Then let me say with the greatest deliberation of which I am capable that the most terrible fact in this universe is that as the Christian God is characterized first and foremost by infinite eternal, inescapable, all-embracing holiness, the name of God is the most terrible and awe-inspiring word in the language. The Jew, when he came to pronounce it, stopped, waited, and in silence elided the name his lips dared not form, because of His holiness. "I am holy, be ye also holy." "Without holiness shall no man see the Lord."

It was the holiness of God which drew the soul of Isaiah "In the year that Uzziah died." He had been filled with disgust and dismay at the social sins which were destroying the nation. He had come to realize that "where there is no vision the people cast off restraint." He had transferred his anxiety from the corruption of the social body to the sinfulness of his own personal life. Then there broke upon him the terrible contrast between what the people of God were and what God is. Overwhelmed with the sense of God's holiness he records with impassioned pen the experience:

"In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts."

In the light of this experience of the nation whose people and prophets were peculiarly Jehovah's, solemn warnings should reach the intelligence and conscience of America. Political scandals but accentuate social immoralities. Political problems but interpret the domestic,

commercial and educational perplexities which afflict us. No great leader with vision appears upon our horizon. No voice expresses the moral consciousness of the people. And so sin is a thing lightly considered, and holiness is a matter scorned. Yet there is no hope for a people who have lost vision of God. There is no recovery for a people to whom God's name is a by-word. There is no chance for the nation that does not understand the eternal character of the Almighty. Holiness belongeth unto the Lord. What is that holiness? It cannot be described for it also is a marvel of simplicity. I think I can illustrate it to you. Go out and stand under the skies and look up, and you will be impressed with the thought that between you and the starlit skies there is nothing but space. Now white has no color. White is not visible. You see through it, but it is the wholeness, the whiteness, of the light that you see through. It is only when it shines upon some physical object that light is seen. All the forms of color are mingled in white light. So all the forms of truth in perfection are combined in the holiness of the living God. Man is the personality to whom God breaks into light. Truth is the prism through which God reveals Himself in all the perfection of His being. God is Himself Truth, Love, Life, Liberty, Justice, Judgment. All the things that men take hold of as names and bring into realization in their experience concerning the motives of life, that bring them to their feet with the consciousness of the struggle against wrong that right may be enthroned, these things

are the concomitant parts of the holy God, of the personal God whom we worship. Holiness! God is Holiness!

Omniscience also! One who sees from the beginning that which is to be. One whose knowledge is predetermined. One whose soul travailed in eternity. One who in eternal days designed his purposes, all to be executed, in His time. One who is sufficient unto Himself. One who measured the seas and fixed their borders out of His own wisdom, who has made His place for Himself in the earth as He has made a place for the stars in the heavens above. He needs no counselor. He has no adviser. His glory and honor, His truth and judgment, proceed from Himself.

Not only is He omniscient. He is omnipresent. I like another word better than that. Ubiquitous! He is everywhere. Here! Now! He will be with you at your home. He will meet you in the secret counsels of your heart. He will be by your pillow at night as you wake with a troubled conscience, because of sin. Perhaps you will be crying aloud as the Psalmist cried:

"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me. And thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, And the light about me shall be night; Even the darkness hideth not from thee, But the night

shineth as the day: The darkness and the light are both alike to thee."

You cannot hide from His spirit.

Like the light, like the air, God fills immensity of time and space. Mind cannot imagine a place without God. How terrible is this place where we now are. For God is here, and we considered it not. Uncover the head! Humble the heart! Worship! God is here! The earth is full of His glory, like waters that cover the deep. Therefore sin is a reproach to any people. The judgment of God's presence is upon all sin. He is everywhere, on land or sea, and all sin is hateful in His sight.

God searches out the hearts of men and reveals their secrets in heaven, in earth, on the sea or land, on the verge of the grave. Even in hell men cannot escape from God. Thus we come to see God's omnipresence or ubiquity.

All power is His. Power to speak life to the dead. The power to change men's hearts and turn them from the paths of sin to the paths of righteousness. Power to create. Power to recreate: Power to call into being. Power to sanctify and dwell within the being He has made. His power marshals the forces of nature in the universe, and touching chaos, brings forth cosmos. He spake and things that were not came to be. He wills, and the planets leap to their orbits while the silent stars like sentries upon the borderline between heaven and earth stand in their fixed places at His bidding. All power in heaven and in earth, in time and in eternity is His.

Also our God is a God of compassion and a God of love. Searching over and over again among those great words that have the most significance in them of the praise and glory of God, I came to that word "compassion." I stopped there. I said here is the thing that best describes the eternal, invisible, holy, God clothed with all power, discerning with all wisdom, searching out everywhere all the secrets of this universe. This God is a God of love! This God is a God of compassion! To the mind of man—modern man at least—the acid test of the personality of God is His compassion. We might discern His power and hate Him. We might apprehend His wisdom, and like Simon Peter to God manifest in the flesh, cry out, "Lord, depart from me for I am a sinful man." But to know His compassion is to assure that while we adore Him in worship we will serve Him in love. Moses was in the cleft of a rock, as God was passing by, for man should not see His face and live. As He passed by He proclaimed His presence and said to Moses, "I am Jehovah, the God of mercy, plenteous in compassion." The God of the Old Testament, and the God of the New Testament, the God who has revealed Himself is a God of compassion. That is how the Christian conception of God differs from all other conceptions. Not the God of law only, not the God of judgment only, not the God of terrible holiness and righteousness and truth only, but the God of compassion also. I cannot understand God unless He can get close enough to me to understand me. God cannot understand me unless He can measure my temptations, and be conscious

of my weaknesses and understanding the trials of the rack on which I am broken. I am going to tell you a very beautiful story which was told to me recently. A little girl four years of age said to her grandmother, "Grandma, please may I have that?" She wanted a certain thing that her grandmother thought was not good for her, and so properly she declined to give it to the child. After a little while the child announced she would not have anything unless she could have that thing. Her Grandma said, "You cannot have it; you will have to go without." The little girl said: "There are some folks around here that I do not like very well." Now that was a very wise and discerning grandmother. She said, "I could hardly keep my arms from around the child, but I knew that was not the way." So she said, "If it is grandmother you mean you do not like very well, she is going away to-day and you will not have to bother with her." There was a painful silence for a little time. After a while two tears rolled down the little girl's cheeks. She said, "Grandma, did you ever know a little girl in your life who was good all the time?" Grandma's arms went around the baby and she said, "Never a little girl nor a big girl either." And the little one said, "I try so hard all the time to be good."

Now I do not know God. I am saying in my heart, I do not wish God in my life. I do not desire to be aware of that invisible, glorious power. God says to me, "All right, if you will not have me I will leave you without my benefits. So my life becomes one of emptiness. But the great God considers my infirmities. I am but one only of

the children of this earth. And He does not cast me off because I am unworthy. Do you understand! Oh, the compassion of God! The eternal God comes near enough for me to understand. Somehow I thus have a new vision of God. I come to a new understanding, a new realization. That is not half I would say. I come into a new communion with God. Oh, I come to be one with Him, for in great compassion He has identified Himself with me.

GOD IS ONE IN THREE

I have another word. Have you followed me? God is. God may be discerned philosophically through creation, spiritually through revelation, *experimentally through mediation.* God is a divine Being, not a human or angelic being; clothed with holiness and majesty, omnipotent, omnipresent, omniscient, invisible. God, loving and compassionate, expresses Himself in three relations. You do not understand the Trinity? I asked a young man one day what this advertisement meant: "3 in 1." It is shoe polish; possibly any kind of polish. What does it mean? He answered, "It means that there is a cleanser, lubricant and polisher all in one substance." There is a trinity, Three in One. I have one hand —five fingers. I hold in my hand a triangle—one figure, three sides. God is one divine person in three expressions, but He is always one God. I would that I could drive that into your heart and mind with an emphasis never to be forgotten. I am as much of a Unitarian as any Unitarian if

by being a Unitarian you mean believing in the oneness of God. I am not obeying the command of three gods. The eternal God is one. I bend the knee to the Eternal, Holy God; one God displaying Himself in three relations to men. He displays Himself in relation to this universe as God the Father, the Creator, Governor. His word produced, His hand fashioned, His law governs. His throne is the throne of judgment. He positions Himself in relation to the universe as God. He is one eternal, holy, invisible, immortal God, the only wise King.

He displays Himself in relation to men as Christ. You never have known God, never can know God in time or eternity apart from Christ. Christ is God manifest in the flesh. Talk about His deity! You doubt Christ and say He is not God? This book refutes any conception of Christ that is not the very incarnation of the eternal God. Son of God is a dispensational name that means God manifesting Himself in the flesh to men, and in Himself thus manifest providing all means of approach, all means of cleansing, all means of sanctification, all means of fellowship, all power to keep, uphold and persuade until men receive Him as the mediator and sanctifier, and are by this mediator and sanctifier brought into His perfect likeness. God reveals Himself to the universe in terms of divine creation—Creator, Governor and Ruler. He reveals Himself to man as Christ the Saviour and Lord.

He reveals Himself to the Church as the Holy Spirit. He does not reveal Himself as Holy Spirit to the world. He reveals Himself thus to

the church. The Lord Jesus said, "When he, the Holy Spirit, is come to you, He will convict the world." I stand with my Lord in that soul-travailing hour of His great intercessory prayer. I hear Him as He puts His arms about those disciples, not their bodies, but their souls, as He gathers them to Himself in the arms of a divinely compassionate love, this Redeemer of men in the world by the sanctifying work of His saving grace. He talks to the Eternal Father and communes but with Himself. Himself manifested as Redeemer and Saviour talks to Himself as sovereign Lord yonder. "These have I loved. Not one have I lost. Keep them in Thy Love, O God. I sanctify myself that these may be sanctified in order that the world may know that Thou hast sent me and that Thou art in me."

I have a brother who is a magistrate in the South who told me this story. He is a man of very great poise, a man of calm, judicial spirit, a man known as a justice-loving magistrate. "A negro whom I had known in my youth came to me in very great distress and said, 'Judge, they are about to arrest me. I am not guilty. That white man simply has me where he can press me. He is going to send me to jail, and destroy me probably unless I get some good advice. Judge, tell me what to do.' My brother said to him: 'I am to be the judge in the case. I will sit in judgment. I cannot become your counselor.' The negro said: 'I am not talking to you this morning as my judge. I have not come to you as Judge Massee, but as Mr. Massee, my neighbor and friend.' Then the Judge said, 'I am not talking with my

judicial robes on, but as your neighbor and friend I advise you to this course.' " So he went his way. His judge was also his friend and his counselor. Soon the case was settled out of court, and the grateful negro was telling his thanks to his kindly friend. One man—judge, friend, counselor. So the guilty sinner approaches the one Holy God whose laws he has violated, before whose throne of judgment he must presently stand. But the penitent sinner approaches the Holy God not in his character as Judge, but in his character as Saviour, Redeemer and Friend. So giving heed to His counsel and embracing His grace, the sinner finds his case settled out of court. I am praying to Thee not as Creator, I have come to Thee as one in whose image I am formed, out of necessity my God, neighbor to me in Christ Jesus. What shall I do? The eternal spirit of my God counsels me to a penitent heart. With His redeeming grace upon me I say I do not even have to come into court. There is no condemnation to them who are in Christ Jesus.

The Holy Spirit is come into the church. Here God manifests Himself in another fashion, and for another purpose. The Holy Spirit came to the church in order that the world might know God. He takes the things of Christ and presents them to men. He is Christ's advocate with the church, displaying to the world Christ in the church. Read again the Master's intercessory prayer, recorded in John seventeen. Here is the heart of it: "I sanctify myself, that these also may themselves be sanctified—that the world may know that thou didst send me." That they may

know through the church that Thou hast sent me! That is what he said to Ezekiel. "My tabernacle shall be in the midst, and I will dwell with them." All the nations shall know that my people are sanctified by my dwelling in the midst. I would that I might leave you standing with your souls in awe in the consciousness that the Christian Church is the group whom the eternal God has elected to make His center in the world. So would I send you to your families, your business, your contact with men realizing that as His servants you are the mirrors through whom He will break forth into glory or the broken mirrors to be self-marred, and to mar His image to men. One morning I was on the ocean, the limitless ocean! I saw that it had reached out its mirrored body and taken the whole great sunlight and was reflecting it, scintillating with marvelous ripplings, of undulating glory upon the crests of its waves. The whole broad expanse of the heaven was mirrored there. I said, "Here is the sun." I did not have to look up for it. Here is the sun, but I could not comprehend it. It was too great, too limitless. Two mornings after I came ashore. I went out and saw on the tip of a blade of grass a drop of dew. Then as I looked I saw the sun. The same glory reflected there, heaven and earth, sky and sea compassed in the body of the revelation of the sun in a drop of dew. The sea no more perfect than the dewdrop on the blade of grass. This is the way that Christ should be reflected in the church. Take His spirit, dwell in Him; walk in Him; to the end that men may know Him.

II

THE CHRISTIAN DOCTRINE OF MAN

IN Genesis, first chapter, twenty-seventh verse, we find this divinely inspired statement of truth:

"So God created man in his own image. In the image of God created he him. Male and female created he them."

In Ephesians, fourth chapter, verses twenty-three and twenty-four:

"Be renewed in the spirit of your mind. And that ye put on the new man which after God is created in righteousness and true holiness."

The Christian doctrine of man embraces three great facts and concerns itself with them. These facts are: Generation; Degeneration; Regeneration.

GENERATION

The Christian doctrine of man concerns itself with man's generation; with his beginnings; with his origin. We must answer the question, "Where?" before we can successfully answer the question "Whither?" Where I came from will determine very largely where I shall go to. There is a smart dictum of some modern thinkers. I have heard it recently from a very learned, distinguished and thoughtful minister: "I am not

so much concerned with ancestors as I am with descendants. I am not so much interested in origins as I am in destinies." Like all sophisms, it sounds wiser than it is. A man who is not concerned with his origin will not ultimately be concerned with his destiny. A proper estimate of man's origin is absolutely necessary to a proper sense of dignity and proper determination of destiny. Both dignity and destiny are involved in origin. If I am out of nothing, I shall probably be quite content to go to nothing. If man originated from a lower source, he will be content with a lesser destiny, but if man has upon him the sense of a tremendous personal dignity because of his parentage, his origin, he will hold himself inviolate for a higher and holier destiny.

I will give you first an illustration, then a quotation, then a conclusion. Here is my illustration: The law of projectiles in the physical world is that every projectile attains a distance commensurate with the force which projected it, less the resistance it meets in its flight. I think any school boy would agree with that statement of principle. Now during the war three projectile machines were lined up facing toward Paris and they were all fired by the enthusiastic Germans, who desired to destroy Paris and by so doing destroy the morale of the Allies. One of those machine guns flung its shell out and it dropped a thousand yards from its muzzle. The second let go its missile and the ball of a thousand-pound weight, fell five miles from its mouth. But "Big Bertha" gathered her strength and belched out her defiance and death. Over ninety miles her missile of death hurled itself

across space and burst on the streets of Paris. Behind the thousand-yard missile was a thousand-yard force. Behind the five-mile projectile was a five-mile force. Behind "Big Bertha's" bomb was a ninety-mile force.

When man was projected into this earth, behind him was a force that projects immortality into his experience, projects him into immortality. Man is inherently deathless. "In the image of God created he him." The image of God is not a thing to be acquired. The image of God is that which man cannot lose. Inherent in his nature is that nature of God. Once again: "What is man that Thou art mindful of him?" When I consider Thy heavens, the sun, the moon, the stars, that infinity and glory of the firmament above; when I think on Thy greatness and majesty, the marvels of Thy works and the wonders of Thy created glory; what is man that Thou art mindful of him?" The soul of man rises to this challenge. The heart of man in which God has written *eternity* responds to this universal challenge, and he voices the soul's universal cry, the cry of faith: "Thou has made him but a little lower than God. Thou has crowned him with glory and honor. Thou hast given to him dominion over land and sea." Thou hast written *eternity* in his heart. I hold the Apostle Paul to have been the greatest philosopher of the centuries, the most perfect spokesman of truth which relates man to his destiny, who has ever spoken from public forum. I hold him incapable of compromise for the sake of popularity. As he stands in the heart of scientific, cultured Athens, on the

Hill of Mars, under the Areopagus itself, he pronounces this dictum: "In him we live and move and have our being." Out of Him, through Him and unto Him, author of life, sustainer of life, man comes. Man is made in the image of God! Man is himself spirit, soul and body. All three. Do you get it? Man is a trinity, made in the image of God. A trinity: mind—intelligence; soul—life; body, in which mind and spirit, mind and soul dwell with the spirit of God and nature of God. Made in the image of God, in the likeness of the Son, who is the image of the invisible God, the firstborn of every creature, and the head of all creation, the origin of life, the pattern of life! I do not know what my theory would do in a laboratory of modern physical sciences. I do not know what modern scientists would do with my theory, but it satisfies my own intelligence. The greatest thought about man's body that has yet come to me, the greatest understanding I have yet of the fact of this universe and man in the universe, is that Jesus of Nazareth, God incarnate in the flesh, was the pattern and firstborn of all creation. He is the source of life. He is the pattern of life. Rather than thinking that man is ascended out of the lower types of life, and rather than finding evidences of an ascending evolution in the conformity of certain organs in the bodies of the lower animals to the same organs in the bodies of man, here is evidence that we were all to be shaped, fashioned and patterned after the one glorious, perfect pattern of God Himself in the flesh.

DEGENERATION

But, alas, the Christian doctrine of man concerns itself with the fact of man's degeneration. He did not keep his first estate. Man is a fallen animal. Man is not a glorified animal. I have been reading with profound interest a book whose title is "Nineteenth Century Evolution and After," whose author is a scientist, an evolutionist, a devout thinker, an intelligent, conservative writer. He traces the course of life and finds it in a far different source than that to which I trace it in my thinking, to which Christian doctrine traces it in its revelation upon the authority of the Bible, and reaches this conclusion: "The time for debating the fall of man is past. The question of the day is 'How shall we combat it?' It is clearly demonstrated that society must continue always to concern itself with the fall or the degeneration of man." And then he adds this significant statement: "One cannot think for a moment that the fall of man was something with which one man, Adam, was concerned for all time. It is a readily recognized universal tendency in humanity and in all human institutions." This is modern science speaking. Evolution involves devolution. Ascent involves descent. Generation involves degeneration. In evolution man is seen going in one direction only and that a direction of ascent. He is not slipping, he is always climbing. He is not one who has reached a climax of perfection, satisfied with definite self-expression. But the one great, universal law of life is the law of degeneration. Man's step is downward.

Conscious of failure, he is ever feeling himself helpless in the grip of the undertow of life. That is the Christian doctrine of man's degeneration.

Degeneration involves two facts; the fact of man's debility and the fact of man's disability—the facts of debility and inability. Man fell, lost his union with God, came within himself to realize less than that for which God created him. Man is in the image of God, but the image of God is marred. Man had the source of God's power within him, but the source of God's power has been interfered with. Paul realized man's closeness to being omnipotent, when he said, "I can do all things through Him." But man is helpless and hopeless in the grip of the forces of degeneration which confront him at every turn of his life. Debility as regards his union with God means separation. The garden was not only the trysting place of the soul of man with the spirit of God. Stricken by conscience, afraid of what he is and what he has done, he flees in his nakedness to hide himself from the Holy God. Separation, not union, results from sin. Instead of a union between his soul and God, there is a law which separates even while it invites the union. As regards man in relation to God's government, he experiences rebellion of heart; all the fears of rebellion and the rewards thereof. He sets his will against God, stiffens his stubborn neck against the yoke of divine authority. So far as God being the Author of life is concerned, man in his present state experiences only death. Dead in trespasses and sins, cut off from the source of life, strength, health, holiness, power and vision

of the things that lift man above the dirt and make him a higher order of creation; these things are withheld from him. One great vital sentence has been written. Sin entered—devolution began. Degeneration took the place of a holy generation and they who were in the image of God, having marred His image, they who were under the sovereignty of God having rebelled against His government, they who lived and moved and had their being in God, having come to experience living death, lost their first estate and began an eternal descent. The germ of sin has entered and death is inevitable. I have had just one experience in my life that perfectly illustrated man's condition when once he realizes that sin has entered his heart. Over the door of his life he has written, "Abandon hope all ye who enter here." When sin enters hope is abandoned. I had a friend, a distinguished surgeon. I have rarely known a man so lovable, so beautiful in spirit as B——— was. At fifty-two he was elected to membership in the American College of Surgeons without an application and without examination, an almost unprecedented fact, so far as I know. Gifted, highly successful, occupying a suite of offices in a most exclusive professional office building. It was my privilege to bury him in baptism with Christ about two years preceding the hour of which I speak. One morning he said to his wife, "I have been smitten with a disease from which there is no recovery." She said, "My dear, it is impossible. You are mistaken." He said, "I know. I am a physician. I know the grip of that thing on my esophagus is no less

than the grip of death. I tell you I have a cancer." He called in his friend and mine for an examination. He said, "Don't try to deceive me, doctor." They began and the diagnostician put every bit of love, as well as all his science to the task, and when he got through he said, "I cannot deceive you. I fear you are right." Together they went over to Columbus to a hospital. The surgeons there took an X-ray and saw in it the hand of death. The former diagnosis was absolutely true. There came an hour when Dr. B——— said to his wife, "Come down with me to my office." They went in and looked at those shelves filled with great medical books, and the great glass cases filled with the most costly and perfect instruments of science. He pulled down the books and heaped them in a pile on the floor; took those instruments out and packed them in various boxes. Dismantled the whole office! For a long while he silently looked out of the window and then after a time of deathlike stillness he said, "Only six months to live and I am fifty-two." Then he turned from the window and there in deep emotion flung himself on his knees, covered those instruments with his arms and poured out his soul in heart-breaking sobs. His wife sat by him, embracing him in her love. When he arose he said, "Never speak to me about it any more." I saw him often and sat and talked with him. Never one word about that ultimatum of a cruel and malignant foe! I came as close to the edge of it as I could again and again, but he never uttered one word about it. For six months I saw that splendid man facing death valiantly

and then one morning he said, "Pastor, I want you to read such and such a passage. I wish you would ask the little girl who has come to me day after day to put a flower in my hand, and then bring in my friends and tell them." But God only knows what it all meant to this great scientific man that day. Do you see the picture? Life, strength, skill, power to heal, all facing the germ of death that in its progress moved on beyond the reach of skill. Death! Sin when it is full grown brings forth death. That is the Christian doctrine. Debility, and out of debility, inability —disability.

Total depravity! Now, the Christian doctrine of total depravity does not mean that any man is all bad, but does mean that every man is some bad. It does not mean that every thought and desire of a man is altogether bad. It does mean that the poison has entered the fountain and that no man has skill to separate the poison drop from the whole cup. Twenty drops of strychnine in one cup of water will vitiate the whole cup, though there be a hundred times as much water as there is strychnine. It does mean that the germ of death has entered and that germ has poisoned and diseased the whole being. I said man is a trinity, and so he is; spirit, soul and body bound together in an indissoluble union. Some wise, bright woman being asked if she had a soul said, "No, I am a soul. I have a body." She has been applauded the world around. But she was wrong. She is, if anything at all, body, soul and spirit. It takes them all to make a man or a woman, for male and female created He them in the image of

God—in the image of God's intelligence, of God's spirit, of God's body, as revealed in Christ Jesus —God manifest in the flesh! There is no divorce between them. They are one. They are three. One in being, it takes these three to make personality. One in substance, three in expression. You grant very readily that this body has sensation. Some of you will grant very readily that your minds are sensitive. God pronounced that curse or verdict against the antediluvian races. The imagination of man was to do evil continually. Every generation has continued to do wrong. But harken! My body is bound by the sin of my mind and affected thereby. "No man sinneth without his body." My body is influenced and affected by the sin of my soul. The body in its turn, sick or well, influences the mind and the soul, so that every thought which grows out of an unnatural, unholy and uncontrolled body is a thought of sin; every passion that burns in a man's soul both influences his body and is influenced by his body. Man is a unit, a solidarity of being, not divided into three parts differentiated each one from the others. The whole man is concerned with the whole question of sin. The trinity is there. The source of life and source of death is there. When I speak of man I speak representatively. Man is a fallen being. His thoughts are not God's thoughts. His ways are not God's ways. His soul is no longer in union with God's spirit. Man is fallen! He thinks stubbornly, feels carnally, lives perversely, behaves in his temple of the Holy Spirit as if it were merely a house of flesh to be buried, to decay and to be forgotten. The law of

life apparent in all the universe is this: Every seed produceth after its own kind. It is a universal law that never varies. Carnal man produces carnal man. The body of flesh reproduces a body of flesh. The carnal soul has no power within it to become in itself, and for itself, anything above what itself is. Helpless, hopeless! Therefore Jeremiah, the weeping prophet, the man whose pessimism about man all but destroyed his faith in God and man, said: "Can the negro change his skin; can the leopard change his spots? Then can they do good that are accustomed to do evil?" Lady Macbeth is made by Shakespeare to wash her hands in vain as she cries out against the accursed blood spots on her hands. And Paul, standing before that indictment which is written by the hand of God concerning man, "The soul that sins it shall die," cries out, as he looks upon his manacled hands and limbs, and feels the chains cutting into his soul, and understands the breaking power of death: "Who shall deliver me from this body of death?"

REGENERATION

Thank God, the Christian doctrine of man has in it the divine declaration of regeneration. Generation; Degeneration; Regeneration. The Christian doctrine of regeneration is this: That there is something breathed from God into man by way of divine mercy which reverses all the progress and all the results of degeneration in human life. I want you to get that. There is something which removes the barrier of sin and restores man to

fellowship with God. Something that takes out of the way the barrier of the fallen nature and imparts a new nature. Read two or three passages out of this book. They are marvelous. One of them is my text. But their minds were hardened. (There remaineth some veil not taken away.) Nevertheless when the mind shall turn to the Lord the veil shall be taken away, for the Lord is the Spirit, and where the spirit of the Lord is, there is liberty. Liberty from the slavery of sin; liberty from the mastery of death forces; liberty from the results and accursed process of degeneration. But we all were degenerate once, we were fallen men, we were humanity in its lowest estate. Now all being turned to the Lord, with open faces, beholding His nature and mirroring the glory of the Lord are changed into the same image by the same spirit from glory to glory. Once again. "So God created man in his own image. In the image of God created He him. Male and female created He them." And yet once again. "Ye have put on the new man which is renewed in knowledge after the image of Him that created him." What a word! Man; fallen, perverted, with his debility and disability, helpless and hopeless, is brought into the presence of the eternal God whose overflowing life and love come forth to him in a stream of divine compassion in Jesus Christ, set aside the curse of sin, break the whole dominion of sin, lift him out of his pit of corruption, and put him on a rock of salvation; take the ashes from off his head and lips, and pour the oil of gladness upon him; take the despair out of his soul to make the whole foun-

tain of his being bubble forth with praise toward God. *God calls it the impartation of a new nature,* by which the whole material of life is made over again, sanctified, renewed. I stood one morning not long ago by the side of a road and looked into a foul mud puddle, a source of stagnation and death. I said to the water, "You are muddy, slimy, covered with a green coating of death. Why are you so?" The water replied, "I cannot help it. I am caught in a net of circumstances. I was in the heavens, but I fell. My pure source of life being lost, I came in contact with this mud. It has gripped me and holds me down." I said, "No, the mud did not grip you. You were corrupted when you came into wrong relation to the soil, and the soil was corrupted by that corruption which came to exist in you when you left your heavenly estate and transgressed the one great law of life for water." I said to that water, "Yield yourself to the sun rising yonder in the east." So wisdom came to the water and as the morning sun arose in its beauty in the unclouded sky sending down its beams of health, the holiness of life, it took hold upon the water, the water ceased to resist, but yielded itself; and that infinite health-giving power of the sun translated the water, glorified the water. Directly that muddy water had left its mud, that foul polluted water had left its foulness, that unholy pool of death was now floating yonder in heaven as a cloud. And behold this miracle of miracles had happened; as the water was transformed and redeemed by the grace of the sun, the mud itself was saved from its corruption and

redeemed from its foulness and pollution, and the death which had gone forth from it was changed by the separation of the elements—water and soil —which had been in wrong union with each other. So I see the soul of man made in the image of God, but with divine connections broken, in wrong contact with this world, foul, polluted, diseased and disabled. So I say to this soul of man, "Yield yourself to the beams of the Sun of righteousness shining in yonder heaven of grace." And the soul having yielded, behold its transformation, and after a while its sanctification, and at last its translation into glory! But in the sanctifying process, life is renewed, vision restored, power reinstated, the energy of a divine holiness taking the place of the energy of death, man being redeemed by the power of God in Christ. The Christian doctrine of regeneration is a doctrine full of holiness. If this is "up in the air" I will bring it down to where you live. I shall quote you a letter which I received. I am sure my boy friend will not mind my using it.

Dear Pastor:

My intention is to tell you my Christian experience. The first time I came to Tremont Temple was in April, 1923. I was sinful, bad, and far on the road to destruction. (The boy is not eighteen yet.) But Jesus came into my heart, and this is what happened. Our home affairs were horrible. My father was bad and disagreeable. My mother was worried. Jesus came into my heart and I brought my mother, my father, two brothers, three friends, and a sister to Christ. Our home affairs are wonderful. What a change

since Jesus came into my heart! Well, God be praised!

The doctrine of regeneration is not up in heaven; it is down in your heart, your home, your business. That is the divine doctrine translated into human life. It is one of glory and of unspeakable grace. That is not quite all. Here is a new man with a new origin, a new life, a new destiny. Jesus says to you as He said to Nicodemus, "You must be born again." And, being born again, God in His infinite power puts upon you the glory of that which you shall be, and, with David, you will be writing and singing and saying, "I shall be satisfied when I behold His form." You will sing with John, "It does not yet appear what we shall be, but we know that when he appears, we shall be like him for we shall see him as he is." "Everyone that hath this hope set upon him, purifieth himself even as he is pure."

III

THE CHRISTIAN DOCTRINE OF REVELATION

YOU will notice the emphasis upon the words "CHRISTIAN DOCTRINE." You may find the text almost anywhere in the Word of God, but the particular verse that I shall quote is in the third chapter of Second Timothy:

"All scripture being God inbreathed is profitable."

You may add all the rest to it. The Christian doctrine of inspiration involves a great deal more than the simple fact of the inspiration of the Scriptures. Indeed the Christian doctrine of revelation involves the *reasonings, the records and the reminders of revelation.*

THE REASONINGS OF REVELATION

Concerning the reasonings of revelation, the Christian doctrine of inspiration is a philosophy. There is a Christian philosophy of revelation. Faith is not blind. It is not the outgoing of a blind soul nor the outreaching toward a blind God. Faith is reasonable and all reasonable faith is based on the reasonableness of revelation. Faith reasons from the fact of God and the fact of man. The greatest man who ever concerned himself

with the proclamation of the Gospel of Christ once stood in tremendously difficult circumstances with chains on his hands and his feet, manacled as a prisoner before a petty king, waiting to be heard in defense of his life. He then proclaimed the stupendous and startling truth of the Christian doctrine of the resurrection. Seeing the look of incredulity on the face of his royal highness who heard, hearing perhaps a snicker of contempt from the audience, which as sycophants upon the royal favor stood around to do obedience to his every mood, Paul suddenly turned to Agrippa and said, "Why should it seem a thing incredible to you that God should raise the dead?" Incredible enough if man undertook it! Incredible enough if the proclamation had been that nature had reversed itself! Incredible if we had been taught to believe that science had accomplished the giving of life. But if the proclamation be that God, who is the Author of life, had laid His hand upon death and called out of death, life—no difficulty there. I take the challenging question of Paul concerning the resurrection of the dead, and apply it to the question of revelation. Why should it be thought a thing incredible to man that the God who is declared by the Christian gospel should give a revelation of Himself and of His will to man? Since God is what He is and man is what he is, the most natural thing in this world to an orderly mind, to well-ordered thought and aroused consciousness, is the conception of a revelation from God to man. God, the uncreated personality, as regards government is Governor, Ruler, Creator; man the created per-

sonality as regards government, is moral subject. Now I submit that when you have once established the premise of God as the Author of being, the Sovereign and Eternal moral Ruler, and man the moral subject governed by this Governor, on every moral ground you must expect a revelation from the Governor to the governed. Therefore when we come to face this great fact of God and the great fact of man, an intelligent, moral being subject to an intelligent, moral Governor, we are under necessity to find an answer to an expectant faith in a moral revelation. God imposes His will on inanimate and non-moral creation. I do not ask this chair whether I shall have it moved or not. I impose my will upon it because it is inanimate. It is not able to reason. If I wish it to come to the edge of the platform, it comes in obedience to my mandate. I can direct it with my superior physical force intelligently directed. If I should chance to wish any one of these deacons to move, I would not take him by the nape of the neck. I might get pushed over myself. I should ask him softly to come. I should appeal to his reason and his will and intelligent consciousness that I, as a loving brother, would not wish him to do a thing that is wrong, and—perhaps he would move. So while God imposes His will on inanimate creation, and imposes His will on non-moral creation, He but indicates His mind when communicating his will to moral creatures. He must make His will known to the angels, who may defy His will. He must reveal Himself to the moral intelligence of men who have power to choose to do His will or to resist His will. I think it a rea-

sonable moral premise that God must give to men a revelation of Himself. He revealed Himself to unfallen man immediately, by which I mean there was no necessity for mediator or any channel of communication. The scriptures in Genesis put it very plainly that God walked in the garden in the cool of the day and communed with man. And there man looked into God's face and lived. Man heard God's voice and responded. Man's soul, thrilled with the presence of the Divine Master, was not conscious of shame or fear or limitations. There was naught between the two.

In fallen man God continues to show evidence of His willingness to communicate His presence in the revelation of Himself. He who in the love of nature holds communion with her visible forms, worships God, exalting His majesty, declaring His dominion, discovering His presence. God spoke to unfallen man by direct communication, passing steadily in His eternal power and presence. God speaks to fallen man. It is not possible for me to speak words to you, words fraught with greater meaning or encouragement than that. From the day when man fell from his first estate and was driven out from the presence of God, because of his sin, God in His great mercy has continued to speak to fallen man. He spoke first through patriarchs, then through angels, then through prophets, then through inspired written words, then through the incarnate Son, now through the Holy Spirit. To that end was all scripture inspired that men might know of these revelations of God. Listen with exceeding great care while I declare to you that the revelations of God through angels and pa-

triarchs were local revelations; revelations to man in the days when that revelation in the very nature of the case could only be local. There were no means of dissemination. There were no means of circulating the revelation. Revelation through the patriarch or through the head of the family or tribe and through angels to men in certain circumstances and conditions were also local. God sent messages to those men and these messages were localized by virtue of their immediate importance to the man, the family, the tribe to whom they came. But, mark you, I do not concede nor even intimate that there is in all the record of divine truth one single hint that God ever consented to be called a tribal God, or a localized God. But God very naturally was worshiped by his people as a local God. Every man who received a revelation, whether by angel or patriarch, insisted He was the God of heaven and earth, who was Jehovah, El Shaddai, God of all sufficiency, God of all power, God of all truth. And when He received his first localized worship it was by the name of Jehovah, self-existent and eternal one that He revealed Himself. But I wish to point out to you the processes of God's revelation as through the patriarch and angel to local men in local circumstances, and with messages first of all of local importance.

There is another aspect to the localization of revelation which will be revealed the longer you study intimately the persons involved in patriarchal and prophetic revelation. All the prophets came in that period of the nation's life when there were national and international com-

munications and complications. A careful study will reveal the fact that many prophetic utterances had two applications, a local and a universal. Prophets saw with both a near and a far view. Whether with local or universal application, whether with near or far view, the prophetic utterances must be minute in detail, peculiar in character, and sufficiently remote in time to guarantee the fact that man could not discover the event by prognosis or by mere prediction. The prophets spoke so that men must know in the filling out of the events about which they spoke that God had spoken through them. What they spoke was received, recorded and cherished. Sometimes their record was repeated generations after, though it often happened that their fulfillments were seen within a few months or a few years. This fulfillment, men understood in the light of national experience and the prophecy was accepted as divine revelation to the particular nation or generation in which the fulfillment was discerned. But as time went on other men realized that in local fulfillment God exercised the prerogative of prophecy. What God had spoken through Isaiah, Ezekiel, Daniel, Hosea, Malachi, had not fulfilled its purpose in any local national Jewish history. Their prophecies were full of mystery, of unfulfilled meaning. Later it came to be realized that prophetic interpretations of prophetic utterances were given to men by the Holy Spirit. The full revelation of scripture is God inbreathed. No prophecy is of private interpretation. Holy men of old spake as they were borne along by the Holy Spirit. In the fullness of time holy men in-

terpreted prophecy as they were borne along by the Holy Spirit. Thus we find in the Gospels the statement often made, "This was done in order that it might be fulfilled which was written by the prophet, etc." Prophetic utterances were recorded that their fulfillment might be observed. No question to-day surpasses in public interest the Christian doctrine of revelation. Permit this restatement of that doctrine. The doctrine of inspiration is the teaching concerning the Bible as the Word of God which declares that the Bible is the record of God's dealings with man in varying circumstances and in various instances, in a way inerrantly to record the things that happened and reveal the lessons God meant men to have from these happenings. All scripture being God-inspired is profitable. Mark you! It does not say all scripture being God-inspired is true. Profitable! As I have many times shown there are portions of the inspired records that God never pronounces true, but deliberately rejects as false. But the record is true. The inspired record is a trustworthy record. For instance, there are some statements that are not true. The whole philosophy of Job's three friends as recorded in the Book of Job is repudiated by the Lord. In Job 42:7, it is written: "And it was so, that, after Jehovah had spoken these words unto Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." Even Job himself had been wrong in some of his philosophy of faith. In the earliest stages of his experience he

asserts, "Jehovah gave and Jehovah taketh away." That statement is only half true, for the whole story of Job reveals the fact that while Jehovah gave, Satan had taken away. In Matthew 12:24 we read, "But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of demons." This was not only a false statement, it was blasphemy against the Holy Spirit. Many other instances of things that are recorded in the Bible which are essentially false might be listed, but the record of all of these is a true record and it is a record which is made for our warning and instruction. Not only so, but there are allegories, fables and myths recorded in the Bible. Traditional superstitions find their record there but those are all recorded by holy men borne along by the Holy Spirit so to record them that men might learn the truth of God through the record, and the wisdom of God through the lessons of the record. The Bible is history, allegory, poetry and law. Sixty-six books written through fifteen hundred years from the day when God put the pen of inspiration in the hand of Moses until He took it out of the hand of John, the beloved apostle. Through fifteen hundred years in history, allegory, poetry and law, in symbol, ceremonial and circumstance, in type and emblem, in incident after incident, God reveals Himself to man in the experiences and longings of men in such a way that man may find Him and hold conscious, personal communication with Him. All through this Book, men find the great fact of sin revealed, exposed, nowhere exculpated nor excused. All

through this Book alongside the dark background of sins, hope points men to the holy light of divine holiness revealed in perfect righteousness, perfect purity, and by faith perfect communion of spirit with God to those who find the pathway to His "plains of peace." As we move on through the Book, through history and allegory, through song, through circumstances and ceremonials, through rituals and laws, there will be revelations of the kinds of peoples and forces operating in this world. Men come at last to say, as they catch the full vision of the meaning of the revelation of the Book, "God was in this Book and I knew it not." I told some of you of an hour spent in the great crystal cave in Bermuda. Perhaps there is no more remarkable natural formation in existence. Here is a great underground cavern filled with stalactites and stalagmites in one great galaxy of glory and beauty of coloring and arrangement beyond description. One has actually to see it before he finds ability even to conceive its wonders. The impression it makes upon the mind is overwhelming. The drippings of the lime through the earth ceiling slowly accumulates in various and varying forms a cubic inch for each hundred years. These accumulations take every variety of expression. Human features are depicted. The roots of trees send out their ramifications in all directions. Great pilasters and columns supporting decorated temples; monuments to the dead in a silent cemetery on the hillside; statuary fit for the hall of renown in any modern temple of civilization; the great organ with its pipes and manuals; delicate traceries that could have been

finished by none but the hand of the Divine Artist; there are miracles in formation and miracles in groupings. Looking back upon all that array of crystalline beauty, its incomparable plan of shape and formation and color, the mingling of earth and sky in these marvelous translations of expression in the underground cave, I find myself still saying, as I said to our guide when I left the cave, "Behold God is in this place." That was a sentiment to which the guide, who spends his days, his life, in that cave, heartily agreed. Familiarity there with the wonders of His workings brought no contempt. One came but to marvel. He remained to pray.

So it is when one reads the Book of God and comes through its pages upon tragic scenes, triumphant scenes, finds various experiences interpreting Him, he is led to say with Jacob the morning after his vision as his eyes turned toward the place where the ladder's top, whose feet was upon the earth, touched heaven, "Surely God is in this place."

Continuing to look in marveling faith upon the pages of this divine revelation one figure stands out, the figure that, while fashioned in the form of a man, bears the image of God; a figure which still bears about it the enduring clouds of glory, and somehow among those peculiar lineaments of humanity, makes me call Him who stands out on the sky-line yonder, my brother, and yet bids me unhinge the knee to Him and worship Him. I am crying with Peter, "Thou art the Christ of God." I am worshiping with Thomas, "My Lord and my God." One day a good many years ago

I had a few hours in the city of Strassburg, Germany. With a friend I visited Strassburg Cathedral and marveled at the wonders of its great clock, whose works in their movements revealed the whole astronomical system. The earth was there in its relation to the sun. The moon was there in its relation to the earth. The clock told the day of the week and of the month; it unfolded the seasons; showed us the north star. Somehow as I stood before it, the whole mysterious glory of the heavens was unfolded. The clock struck the quarters, half and whole hour. Accompanying ceremonies made each recurring stroke an event. But the climax of wonders was reached at the noon hour. When its twelve booming strokes fell upon our ear, the great network of machinery began to revolve. Directly there came out of the heart of the clock one majestic figure. The artist's skill had done its best and, though the artist's skill was but the skill of man, he had succeeded in crowning that figure with such majesty and dignity that no one could miss the fact that here was the Man of all men. He stood alone and aloof upon his pedestal while another wheel slowly revolved about him the twelve apostles. But as they passed before Him and were grouped in a perfect circle around Him, each bent in reverential worship. As we looked we felt the irresistible impulse to uncover our heads and to worship, not toward the figure on the clock, but Him in heaven, who is Lord of lords, and King of kings, and who while on earth was declared to be the Son of man, the Son of God, holding all authority

in His hands until that day wherein the Kingdom of God in the earth shall be complete.

THE RECORDS OF REVELATION

Worshiping, my thoughts turned back from the clock to the Book of books, the record of God's revelation of all which heads up in this matchless Man. Genesis, touched by a divine spring, came forth and bowed in prophetic reverence to this Seed of the woman who should bruise the head of the serpent. Exodus turned its pages of truth and before me stood the Paschal Lamb taking away the sin of the world. Leviticus moved on in majestic tread revealing as first of all its revelations, the Scapegoat on whose head the sins of humanity were loaded. Numbers moved through with something more of glory than the others and it seemed to me that I saw the Shekinah cloud of glory upon the tent of meeting yonder delineated by that record. Deuteronomy came with its message and said: "Behold a Prophet, one like Moses, yet greater than Moses shall arise. Him shall ye hear." Joshua came with his index finger of prophecy and said, "The captain of your salvation is before you." David came on saying, "My King is upon the throne which I have given Him. I am his father in the flesh, He is my son in the flesh, but He is also my Lord.' Isaiah pointed with faithful index to One whose glory filled the earth as with a train, and who as King was lifted up on the throne to be worshiped. Jeremiah stood weeping, marveling at men passing by and accounting Him not; He who was

wounded for our transgressions and bruised for our iniquities, and punished for our punishment. All came and bowed before Him and laid at His feet diadems to be worn, with royal crowns to be placed upon His brow. As I looked I too worshiped and wondered while Malachi cried at last, "He cometh! The Great One is at the doors." And I thought of Queen Victoria saying to Dean Farrar on that morning shortly before her death, as the great minister came into her bedchamber, "Dr. Farrar, do you think my Lord will return soon? Oh, I want Him to come before I go that I may take the crown of Great Britain and the diadem of India and lay them at His feet or put them on His head who alone is worthy to wear the crown or to reign over men."

THE NEW TESTAMENT

Then I moved along to that procession of prophets, priests and witnesses of the New Testament. I heard Mark, in the travail of human sorrows, "Behold the suffering Servant." I heard Luke, "He spake as never man spake; the perfect Man." I saw Matthew as he gathered the crown of David into his hands, offer it to Him who stood there, unfolding to him the pages in this record of revelation. I heard John, as he drew aside the curtain of mystery, speak of "One who was in the beginning and was God." Paul came and gave homage to this royal One and said, He shall have the preëminence over all things, lead captivity captive, give gifts unto men. Princes, potentates and powers shall bend the

knee to Him. Unto Him shall all tongues confess, and all knees bend in worship. And then Revelation flung wide the curtain of all mystery and revealed Him as Lord of Lords, and King of Kings, as the angels cry yonder before Him, "Holy, holy, holy, Lord God Almighty," as the innumerable hosts of those who have been redeemed begin to sing with voices that no longer sob, but with praises upon their lips, "Worthy art Thou, O Lamb that was slain to take the crown, and to open the Book, for the Book is Thy Book. Thy hand alone can unseal it and unfold it, and unlock its mystery." And as the angels of heaven and the white-robed throng mingled their songs, all those whose hearts had been touched by the royal mandate of divine love began to sing:

> "All hail the power of Jesus' Name,
> Let angels prostrate fall;
> Bring forth the royal diadem,
> And crown Him Lord of all."

And heaven and earth and the angels joined in one mighty pean of praise, "Hallelujah! Hallelujah! The Lord God Omnipotent reigneth!" And the records of scripture closed as they moved on to that great climax, confessing Him, enthroning Him and Him alone.

I say to you, my friends, that when the inspired record closes, when the last page is written, the last sentence penned, the last record concluded, the man who understands, finds Christ the supreme and central figure and fact of all the universe. God manifest in the flesh! That is the record of scripture. God has not given to us a

book of instructions about things mundane, though what he says about this earth is a true record. God has given us a Book which traces the beginnings of revelation, progresses in continuity to its conclusions. And we find it is all concerned with the matchless Man, Almighty God, who became man.

THE REMINDERS OF REVELATION

I have spoken to you about the reasonings of revelation and the records of revelation. Profoundly do I believe that from the day the Book closed its records as the Spirit of God moved holy men to write, until this day the Holy Spirit of God has used the written record to reveal the purposes and the revelations of God's will to man. He takes the records as written and uses them. Why did God have Scripture written? Why did He not let tradition take its place? Why did He not make men's minds of such capacity that they could understand and carry on these revelations? He gave records that those records might be preserved. So that revelation might be written in many tongues, distributed in many lands. The romance of revelation is to be found in the preservation of the inspired records. In spite of fire and flood, in spite of the machinations of evil men, in spite of the royal mandates of world rulers, in spite of the violence of men who opposed it, in spite of hostile dignity and authority of church and state, the Book lives and throbs and breathes and burns with all the passion and power with which it lived in the hearts of the men to whom it was first given. God had it recorded that it might

be preserved. Had it recorded that it might be circulated from land to land; had it recorded that devout men might come to open its pages and bury their hearts in its prophetic utterances, take the riches out of it, the secret meanings of the words revealed there, and proclaim them for the spiritual instruction of their fellows. The Holy Spirit interprets the Book that the church might feed upon it, confess its message to all the world; that even the world might come to drink at the fount of its wisdom and that its wisdom might be disseminated through all literature and incorporated in all human life. Its injunctions are His injunctions, its standards are His standards, its decrees are His decrees. The Book was written that the Holy Spirit might have this Damascus sword unsheathed, sharp and dividing even the intents and purposes of men. He had it written and recorded that children might lisp its truths and learn to give heed to its mandates of faith and of hope.

And so the Spirit of God through the Word reminds men of what God has said. He warns men against sin. He points men to the Saviour and the way of salvation. He comforts men in sorrow. The Word becomes a rod and a staff to those who fear. God uses it to lift the eyes and hearts of men out of the graves of life and mortality to the immortal hope of heaven. He uses it to unfold from the night wrapped in a mantle of mysteries and fears, the dawn of a day in which it promises that fear and pain, sickness, suffering and sorrow, shall be no more. O, I cannot tell you, I cannot begin to tell you how lovingly, understandingly

and persistently the Word of God reminds men of the presence, the power, the salvation, and the hope of the Living God. I think I will tell it all to you in one brief story. One Monday morning at nine o'clock I came through my door out into the street, on my way to Nashua, New Hampshire, to preach in the evening. As I started out of my door a gentleman met me at the door and thrust into my hand an envelope. I immediately opened it, and took out a little slip of paper, a check for twenty-five dollars. I looked at him; he looked at me. I was silent and he was. Then he said, "Do whatever you wish with it. Use it any way you like." (I would not mind having a visitor like that every morning at nine!) I said, "I can only spend a minute with you this morning, but come in here. Let us get acquainted." We went into the room. I put down my bag. He laid down his cap. He said, "I heard you over the radio. I hear you often. You have done me much good." Then he said, "You hurt me very much by one thing you said." I said, "If I hurt you only in one thing, I am greatly to be congratulated, for I hurt many people in many ways." His eyes fell and he said, "You hurt me very much, sir. I heard you say over the radio I would not know my wife in heaven. I lost her forty-eight weeks ago." I said to him, "I think perhaps you did not understand what I said. What I said was this: in heaven you would never know your wife on the basis of any earthly relationship. You would only know her on the basis of your mutual relationship in Jesus Christ." He said, "It hurt me, sir, for I want to see her again.

I lost her forty-eight weeks ago. She was a Christian." I asked him if he were a Christian and he said, "No, sir. My business is such that I never go to church. I work all day Sunday." Then I said, "I must tell you a more serious thing than what you understood me to say, for I must tell you in all truth of God's message, that unless you have Jesus Christ in your heart and have made Him your personal Saviour, you will never see your wife again through all eternity." He said, "I do not want that, sir." I said, "In God's name, settle this business for Christ this morning." He replied, "I am seventy-three years old, sir, and I don't know how." I saw only one thing to tell him and I lifted a prayer for the Spirit of God and took some of these reminders of God's record and told him the story in simple way of that matchless One whom I have tried to picture to you this morning, coming down out of heaven and surrendering His heavenly glory to die on the cross in order to bear man's penalty of sin and save his soul. And again I said to him, "Will you open your heart to this Saviour of men?" He said, "I don't know how." I said, "Come with me, then to your knees." And we got upon the floor of that room that morning, and I put my arm around his shoulder and prayed him through! Blessed be God, he went away with the tears upon his cheeks, no longer tears of despair, but tears of joy in the hope of a bright promise. He went out committed to serve God all the years until he goes hence to meet Him and her. The reminders of God's Word brought life and love and joy and

light into his experience as they will bring them to you when you yield as he yielded to the reminders of revelation that point you always back to the Christ of God who is God's revelation.

IV

THE CHRISTIAN DOCTRINE OF SIN

THIS is not a study of the Christian doctrine of sins, but the Christian doctrine of sin. The Holy Scriptures do not confound sin and sins. Sins are transgressions of the law. Sin is essential lawlessness. The doctrine of sin as unfolded in the scriptures embraces the RELATION OF SIN, the RANGE OF SIN, the REIGN OF SIN, and the REMEDY FOR SIN.

THE RELATION OF SIN

Sin is the antithesis of holiness; transgression is the antithesis of righteousness. Holiness is the relation to God which is normal. Righteousness is the outcome of a normal relation to God. Righteousness is the result of holiness. Righteousness is the fruit of the tree of holiness. Righteousness in thought is the thought that flows out of a holy relationship. Right conduct may be possible unrighteousness unless it is the result of holiness, that is, of a holy relation to God. Sin is fundamentally and essentially abnormality, spiritual wrong relation, the antithesis of holiness, whether it be abnormal, subnormal or supernormal. One who is spiritually subnormal fulfills that scripture which says that all have

fallen short of the glory of God. One who is abnormal in his relation to God fulfills the scripture which declares that all have sinned and that all unrighteousness is sin. And one who is supernormal fulfills that scripture in which it is declared whatsoever is not of faith is sin. It may be as moral, ethical and cultural as the highest types and standards of thought man has ever attained unto, but, if it be not of faith, its very morality is sin in the sight of God. The relations of sin are all those things that result from a wrong relation to God. Sin is in itself, essentially, a wrong relation to God. Let me undertake some definitions of sin growing out of the texts. Sin is the thought underlying moral insanity. "The thought of foolishness is sin," "Wickedness is foolishness and folly is madness." Folly is insanity. Dr. A. C. Dixon relates an experience in a Morgantown, North Carolina, asylum. On a sightseeing tour he was being shown through the institution. In one of the corridors he met a cultured woman whom he had known in his youth. Upon greeting her she remarked, "How are you? Have they got you too?" He replied, "I have come in for a visit. Are you staying here?" To which she said, "I am staying here because I am crazy." "Why are you crazy?" the doctor asked her, to which she replied, "For the same reason that everyone else is crazy, a wrong estimate of myself." That is perhaps the best definition yet given of insanity. That poor demented woman had hit the nail squarely on the head. All insanity is a wrong estimate of self. We are all familiar with the story of the person

who said to a stranger on the street, "You had better watch that fellow yonder, he thinks that he is Julius Cæsar, but he is crazy, he is not Cæsar, I am." A wrong estimate of one's self. What a terrifying thought! That is the thought underlying moral insanity. Man made in the image of God for the praise and service of God, forms so wrong an estimate of himself that he turns his life over to the mastery of Satan for the purpose of sin and indulgence in sin. That is moral insanity. There is no escaping from that conviction when once the mirror of God's truth is squarely faced, that all foolishness is sin, every wickedness is folly, and folly is insanity.

But again; sin is distrust of Jehovah, determining one's attitude and action. "Whatsoever is not of faith is sin." Satan succeeded in creating a suspicion of God in the mind of Eve. Then when Eve had talked with Satan she conferred with Adam and created in his mind a suspicion toward God. God had warned the first pair saying to them, "Thou shalt not eat of the tree of knowledge, lest you die." But when Satan came to the woman he aroused distrust of God's word in her heart, saying in effect, "God knows that He has not told you the truth. His denial to you of the tree of knowledge, of good and evil, is an arbitrary ruling. There is no reason nor justice in it save that He would interfere with your personal moral liberty and deny to you the just indulgence of your natural and necessary appetites." That is exactly the thought that he creates in the hearts of young men and women concerning life's relations to-day. They are told that whatever is

natural, is beautiful, and that whatever is beautiful, is right. That any self-denial imposed upon them is simply a stoppage of privilege and the shutting off of a natural expression of life's powers. Satan is ever declaring that natural appetite has in it no law of sin. It is this distrust of God created in the heart of men by evil suggestions of Satan that is the root and essence of sin. When she had come to distrust God, Eve disregarded His warning though it was a warning of infinite love and divine compassion. She took of the fruit and ate it. She gave also of the fruit of the forbidden tree to Adam, and he ate with her. So have men been doing all the centuries since, not stopping to consider that whatever creates distrust of God in the heart of man, is sin. That back of the sinfulness of disobedience is the sin of rebellion. When Milton wrote Paradise Lost beginning with those memorable words:

> "The fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe."

he wrote sheer nonsense. It was not the fruit of the tree that brought death. It was not the mortal taste of the fruit. The thing which provoked death, and brought it into the experience of man, was man's setting of his will against God in the thing forbidden. God had said, "Thou shalt not eat," but rebelliously and perversely man said, "I will eat." Sin was the thing which brought man to war with a decree of God. There is a story recorded somewhere of an hour when Darius

and Alexander faced each other with the lust of world conquest in their hearts. Alexander had determined to be a world ruler, and the Persian king had determined to be a world ruler. There came an hour when the Eastern monarch sent to Alexander a rich, royal gift, proposing friendship rather than war. He sent it by one of his richest and most honored courtiers. Alexander spurned the gift and said, "Tell your master his sword first; then his gifts." There cannot be two world conquerors; there cannot be two world masters; there cannot be two occupying the same throne. Therefore, when a man sets his will, so far as the sovereign lordship of his own life is concerned, against God, he is saying, "I will divide with God the sovereignty of this universe." But that is the sovereignty which cannot be divided. God requires the throne and the reigns of government and man's submission to His absolute sovereignty. Faith embraces with joy that sovereign requirement of God. Sin refuses.

Again, sin is the disharmony in the universe which makes confusion out of order, and lawlessness out of moral law and integrity. "The thought of sin is foolishness." "Sin is lawlessness." Wherever there is confusion in the world, there is sin. The discord in music is sin against harmony. So there is a moral, personal and social disharmony in the world. Wherever man is not in accord with the Spirit of God there is abundant evidence of that discord. It is visible and audible everywhere. Wherever there is war, strife, bitterness, estrangement; wherever there is carnal desire and selfishness there is sin, for the carnal man

is enmity against God, is not subject to the law of God, neither indeed can be. The whole nature is out of harmony with the Spirit of God. Sin is the illegitimate child of carnal desire.

SOME ILLUSTRATIONS

Sin is the motive, the power, the nature, underlying evil contact, determining wrong relation and making inevitably a wrong attitude on the part of man to God.

Sin is to life what the poison is to the fountain whose waters are poisoned thereby.

It is the foreign substance that drives the needle from its course and sends the vessel on the rocks. There is a story of a vessel commanded by a perfectly capable and competent captain and pilot, finding itself a thousand miles out of course, from which it had been deflected by the presence of an unsuspected iron spike in a railing of the ship near the compass whose needle had thereby been deflected, thus misdirecting the whole ship. Even so whole lives have been inexplicably driven or drawn away from what seemed to be the natural but necessary course of moral rectitude. Only the presence of sin, distorting vision, perverting judgment, and inflaming unholy desire can account for this spirit of abnormality.

In an age of golfing every golfer will understand that sin in a moral life is what slicing or hooking in golf is. It is a well-known principle of golf that the game depends upon the perfection of the arc. The golfer takes his stance before the ball, lifts his stick and drives. If the principle of

the perfect arc is maintained along with the position before the ball, the ball goes where it is directed. There is no alibi. This, too, in spite of the fact that no golfer ever drives a bad ball without attempting an alibi. Moral integrity in action depends upon the perfect arc of the soul in its relation to God. There is no alibi. He that doeth righteousness is righteous. The reverse of that is also true. He that is righteous doeth righteousness.

Sin is the centrifugal force of the moral universe sending man at a tangent from God. The further he goes on that tangent, the further away from God he will be in his desire and deed.

Every schoolboy knows that the national hero in the baseball world is able to pitch a curve, or throw a straight ball because of the inner twist given to the ball as it leaves his hand. According to that inner twist the ball is a straight, an out curve, an in curve, or a fade away. Every Christian teacher knows that all aberration in moral contact is determined by the inner spiritual twist of the soul.

"One ship drives east, and another west,
By the self-same winds that blow.
'Tis the set of the sails, and not the gales,
That tell us the way they go.

As are the ways of ships, so are the ways of men
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the journey or the strife."

Once again: Sin may be likened to the infection in the body from which disease spreads

to all its members. Here is the fountain of fever. Here is the source of pain. Here is the power in physical disintegration. Until the focus of infection is removed the whole body is the helpless victim of its power to hurt and to destroy.

SIN ORIGINATES WITHIN

Where does sin begin? Not with Satan though there is a widespread opinion that he is its author. There seems to be no scriptural warrant to justify or sustain that opinion. Sin originates in man himself. Temptation arises when we are drawn away by our own desires. Temptation becomes sin when desire is yielded to. Sin produces death when it is full grown. Sin entered the world, and death through sin. Sin finding occasion slew man. Satan simply makes the occasion, but man originates sin. I think there is a distinction here as between the non-Christian and the Christian not usually taken account of by theologians. In the 1st Epistle of John we are taught that "he that doeth sin doeth also lawlessness, and sin is lawlessness. He that doeth sin is of the devil, for the devil sinneth from the beginning. Whosoever is begotten of God doeth not sin because his seed abideth in him. In this the children of God are manifest and the children of the devil."

There is here a profound contrast between the obedience of the inner motions of life. On the one hand on the part of those who obey Satan, and on the other on the part of those who obey Christ. He that doeth sin acts from within upon the instigation of the devil. He that doeth right-

eousness acts from within upon the instigation of the Holy Spirit. Sin and righteousness are therefore far more vital than is taken account of in conduct. In either case it is the obedience of the inner life to the tutelage and mastery of that spiritual lordship to which it is brought into voluntary subjection. That deed is wrong in which man is taken captive to do the will of the devil. And again, in contrast he is righteous whose every thought is brought into subjection to Jesus Christ. The sinner originates sin from within himself at the instigation of Satan and in accordance with the occasion which Satan makes. The child of God does not originate sin from within himself. Indeed he only originates action from within the seed of God. The new nature has become the inward controlling power and whatever sins enter his life are in conflict with and in despite of that new nature which always and everywhere resists the devil and the occasions which he makes; and which by embracing seeks to do the will of God.

THE RANGE OF SIN

The range of sin is not only universal, but universally personal. "All have sinned and fallen short of the glory of God." That is true whether the latter phrase be taken as concurrent, with, or causal to. I think it entirely legitimate to interpret that statement, "All have sinned by falling short of the glory of God." There is not an exception. The iniquities of the fathers have been visited upon the children unto the generations of generations. Turn on the searchlight in any

congregation or assembly. Search out all hearts; explore all motives; reveal all secrets in all the lives of all the men of all the world. Still the verdict of the Holy Spirit is "There is none that doeth good, no not one." He is here now searching your hearts, passing down the aisles, looking into the individual pews on the floor, yonder in the first balcony, there in the upper gallery. Step by step he proceeds about, around, and through this great auditorium seeking to find one single one who is good. With the light of all truth and wisdom and goodness searching out the secret things of our lives, He declares of us, as of all others, "there is not one that doeth good." Alas, not a single one! Singularly the verdict of human conscience agrees with this verdict of the Holy Spirit. In my ministry of more than thirty years I have known only one person who denied a personal knowledge and experience of sin. A slip of a girl came to my office to ask for my help in becoming a Christian. She steadily maintained that she had never sinned, that she was not in any sense a sinner. When I pressed the question asking her "Have you never done wrong in your life?" She answered, "Never." I tried again in order to help her see herself, asking, "Have you never disobeyed your parents?" "Oh, yes," she said, "many times." "Was not that disobedience sin?" "Certainly not," she replied, "my parents were wrong in what they told me to do and I was right in disobeying." I could but be impressed with the moral stupidity of that spiritually dead soul. Hers was the idolatry of self-worship, a spiritual blindness and deafness to the Spirit of

God. All have sinned, at home, in business, in pleasure, in work. There is not an exception—*all have sinned.*

THE PROGRESSION OF SIN

But the range of sin means more than has yet been said. The great law of sin is the law of progression. However small the focus from which the infection begins it spreads throughout the whole moral system. Many new foci are established till all the blood is fevered, the whole body is broken on the rack of pain; the whole system is deranged, disordered and diseased.

The range of sin simply gives bridle and license to the mutiny in the citadel till rebellion spills over the walls and proceeds into the field in full battle array against God. "A little leaven leaveneth the whole lump" the Master said. Every-housewife knows what that means. The enlargement of influence. Just a little soda in the flour given a little chance to spread through the whole lump determines the character of the bread that comes from the oven. The leaven of sin or of unrighteousness in the heart means the influence of evil desire, determining action, directing the activities of all the faculties of the being till the whole personality of mind, spirit, soul and body, is brought under the influence, often the domination of sin. This means that nothing in man's life, in his personal character, in his social contacts, in the institutions he builds, escapes the taint. No other thought can ever force men to such a sense of their desperate helplessness as the fact becom-

ing conviction that nowhere in the range of his thought, desire, motive, or deed, has he ever been able to perceive or produce a single moral action without a spiritual flaw. The finger prints of sin are everywhere. Its tyranny is supreme. Even Nature is affected by it. The whole creation groans waiting for the redemption of our bodies. We discover always that the law of sin which operates within our own lives affects all creation. Some one has said that this is the most difficult thing for men to see. The historian of the Reformation could not see this and did not believe in the principle of sin devastating and destroying the world until he heard Richard Haldane of Scotland preach. When he had heard him he said, "I came to see that fact in the scripture, and I went to Haldane and said I saw it. It was there. There is no escape from it." But Haldane turned upon him and said, "That is not all that you must see. It is not enough for you to turn your eyes to God's Word. Look inside of yourself and discover that it is true there." Then the great historian said, "I turned my eyes within and found the motive for a faith that brought redemption and made of me a child of God."

THE REIGN OF SIN

Death reigned from Adam to Moses. Death is the Simon Legree of the moral world. It is the slave driver, the overseer, the relentless, cruel, heartless monster laying the whip of fear upon the heart and conscience of all men. Death is the summing up of all evil. Shame, sorrow, sep-

aration, corruption all have their legitimate expression and interpretation in death. Death is sin's victory. The sting and power of sin find expression in death. Here, again, the whole man is involved, the conscience is seared needing to be revived from death. The man suffers from intellectual stagnation. Spiritually the soul that sins shall die; and the whole physical world is under the dominion and in the grip and power of that dread monster whose presence fills the whole human horizon with the black panic of fear. Every path of sin leads to a graveyard. Every place and person and thing in this world touched with the hand of sin, has lent itself to the leading strings of death. We are buried in sorrow. Our hearts faint. Our crosses are too heavy to be borne. Death has fallen upon all men. This means simply that sin reigns through death which is the execution of the sentence passed upon all men in penalty for the violation of the moral constitution of the universe—the holiness of God.

Get hold of that terrible fact. In the face of modern philosophy, in opposition to the gospel of almost all modern literature, whether the transitory views of newspapers and periodicals, or the more permanent expression of books, the Christian doctrine of sin sounds its note of warning that man must realize the reality of sin, know its nature and range, refuse its reign, or be smitten by its power.

THE REMEDY FOR SIN

When we come to discuss the remedy for sin we are dealing with a constitutional question, for sin

is violation of the moral constitution of the universe—that is, the holiness of God's person. The remedy for sin is therefore to be found in the integrity of the moral constitution as applied to the relationship between man and God. The principle involved in salvation from sin is twofold. First, sin's process must be stopped. The source of all moral infection must be removed. Spiritual rebellion must be stamped out. The barrier of sins taken out of the way, none of the effects of sin's past reign in all the range of human life must be left to bar the sinner from the presence of God. But, second, there must also be a revival of holiness. Salvation is only half negative. Man must cease to do evil, but he must also learn to do well. The old carnal nature must not only be destroyed but a new nature of holiness, even the divine nature, must be implanted. Salvation by faith contemplates not only an imputed righteousness, but an imparted righteousness. Paul's commission received on the way to Damascus embodies the gospel message to all men, "that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." Sin's cure is both antiseptic and aseptic. It is cure and prevention. It is relief and reinforcement. It is redemption and reconstruction. It is life and it is liberty. It is putting away of the old and putting on of the new. It is righteousness and it is holiness.

The remedy for a constitutional violation must be a constitutional remedy. There must be a relation in holiness to God which is the complete

reverse and the complete reversal of the relation of sin. Sin's remedy lies in the complete reversal of sin's processes, and the renewal of the nature brought back into harmony with God. Sin's remedy lies in finding some one who can act as substitute for the sinner, becoming sin on his behalf, taking away his sins and transgressions, removing the barrier from between the sinner and God and communicating to the sinner God's nature.

You may remember that I have defined sin as being a poison infecting the whole life. Salvation consists in the operation of a divine antitoxin plus divine transfusion.

The other day I heard a physician talking to his patient. He very frankly told the patient that he had not been able to discover the reason for her sickness. He had not been able to isolate the germ causing sickness, whatever that germ was. He was making one last effort. He then announced his purpose to take some of her blood, produce from it a culture of whatever germ there was in it, and then bring back to her as an antitoxin the culture he had made from her blood. Of course, this is a layman's interpretation of a very delicate, medical knowledge. But I understood him to mean that he would take the poison germ from her system, culture that and brick back the dead germ to destroy the living germ of death in the blood. It was a proposal which fascinated me extremely. That is antitoxin. To use an old phrase, it is fighting fire with fire. Diphtheria is killed by diphtheria germs. Smallpox is prevented and cured by the smallpox germ. Here is an illustration of that compelling sentence con-

cerning the Lord Jesus Christ: "Him who knew no sin God made to be sin on our behalf" so that when he took our sin and died as sin he became the soul's antitoxin against sin. Christ received by faith within slays sin in the flesh, "death of death and hell's destruction" is in Him. Jesus Christ is the antitoxin for sin in human life. That is half the story. The other half is this: There is a divine infusion of life. The patient may die even when the disease has been destroyed. There may not be power enough to recover from the ravages already wrought by the evil thing. The transfusion of blood must be resorted to. So we are told by the inspired apostle that the righteousness we have is not a righteousness of our own, but a righteousness of God which is through faith. I have a friend whose hand had become infected. The physicians tried every known remedy but it would not get well. The wound degenerated, proud flesh developed. It seemed probable that he would lose his hand, but one day he was taken away to the hospital. Certain healing processes were applied; certain diseased tissues removed. Then they cut back from his abdomen a piece of skin, not entirely removing it, laid the sore spot of the hand on the skin partly detached and bound the two together. For many weeks he lay with his hand securely bound to his abdomen. Gradually the healing power of the live skin with its blood supply from the whole body, did its effective work. The skin grew to the hand. Then gently the surgeon cut the skin away from the body and left it attached to the hand. After a little while my friend's hand was restored whole

as the other. That is for the body transfusion. It is life given by the body into the one needed part, making it whole by transfusion of life from the whole. So through faith in the Lord Jesus Christ who became first the antitoxin of the soul's sin and slew sin in the sinner; the sinner is grafted on to God. In and through Christ the divine life is transfused into the sinner's life and the life made free from sin's dominion and power by the antitoxin of sin is empowered unto holiness by the indwelling Spirit of God.

A missionary tells a story of a converted sinner who came to him with a story of a dream he had had. Said the convert, "I was on my way somewhere and came to a mountain in the way. I climbed and climbed but could not get to the top of it. So I went down into the valley and lay there sobbing and broken-hearted. But I looked up through my tears and saw a drop of blood fall out of heaven upon the mountain, and the mountain dissolved and disappeared." Interpreting his dream the convert from heathenism said, "The mountain was my sin and the blood of Christ dissolved it." That was half of a wonderful experience. The missionary doubtless completed the story by telling him that the house swept and garnished must be occupied. The way opened must be walked in. The mountain having been taken out of the way there was a gift of divine life enabling the sinner to walk in the highway of holiness.

There is a Jewish legend that on the night of the Passover, the eldest child of the home was sick. She said to her father as the night wore

on, "Father, did you put the blood on the door?" The father said, "Yes, darling, do not worry. Father gave orders to have the blood put on the door. The lamb was slain this afternoon according to orders. We would not neglect a thing like that with your precious life in the balance. Go to sleep." After a while the child said, "Are you sure the blood was put on the door?" And again the father reassured her. The girl then said to her father, "Take me in your arms and let me see the blood on the door." To humor a sick child he took her up in his arms and moved out to the door, and opened it and stood on the outside. But the blood was not there! The servant to whom the task had been given had neglected his duty and the midnight hour was about to strike. They had only time enough to run and get the blood and put it over the door ere the angel of death passed.

In the face of this awful revelation of the nature and power of sin and its only remedy through the blood of the Christ of the cross, have you put the blood over the door? Are you sure, in God's name, are you sure the blood which is the only remedy in God's universe for sin, is on the door?

V

THE CHRISTIAN DOCTRINE OF FORGIVENESS

THERE is no doctrine among the Christian doctrines so highly cherished and prized as the Doctrine of Forgiveness. For an all-sufficient reason, the universality of need this is true. A great poet, who was also a wondrous student of human nature, wrote "To err is human" and a divinely inspired pen recorded the fact that "All have sinned and fallen short of the glory of God." There is therefore the universal cry "Wash me, O God!" "Be merciful to me a sinner." "Lord depart from me for I am a sinful man." Or, with a better and higher understanding of Him, "Have mercy upon me according to thine own loving kindness, O God." There is no relief in this world like the relief which comes to a burdened soul with the forgiveness of sins. Bunyan tells of the hand of God in its heaviness upon him, and the joy that flowed like a river out of the presence of God into his soul when the hand of God that had been upon him was lifted from him. From being a fugitive from justice he became a child of trust. Have you had that experience? Then there were days for you when the touch of the Master's healing hand was upon your soul, when your soul sang like the songbird trilling its

first note of the day which had dawned after the blackness of the night filled with fears and storms and danger.

So great is the Doctrine of Forgiveness that Satan frequently counterfeits that experience. Multitudes of men find within their souls a sense of security when they are only taking a spiritual opiate which is the essense of sentimentalism and emotionalism rather than the realization of a divine presence and power. It is a sorry business to think that sin is forgiven on any other basis than that which the scriptures of God lay down. It would be a poor reward of a mistaken faith to find oneself in the last great day deceived, coming with quiet conscience into the presence of an angry God, facing at the judgment seat of Christ that which you have not been willing to confess in your soul here and now, the sins you had hoped were forgiven upon an altogether inadequate basis. Remember that without the shedding of blood there is no remission. It is imperative that we should with candid eyes and careful hearts and minds review for ourselves the Christian Doctrine of Forgiveness. The inspired record unfolds the fact that three things are involved in this doctrine: *reconciliation, redemption, regeneration.* The doctrine is not complete without the three. Any one of them left out leaves but a partial and therefore entirely unsatisfactory experience.

RECONCILIATION

I begin with reconciliation because reconciliation is a prerequisite to redemption. The one

great, outstanding, primal fact in man's relation to God, that is the relation of man in his natural estate, is the fact of his rebellion against the sovereignty of God. He has set his will against God. He is out of harmony, out of relation. He has come into a relation which is either subnormal, abnormal or supernormal. There is somewhere a clash between his will and God's will, a departure of his way from God's way. One's conduct is always interpreted broadly only by his character. That which is without him proceeds from that which is within him. Every fountain's waters are determined by the fountain itself, for a poisoned fountain sends forth a poisoned stream and a pure fountain produces pure waters. No man gathers figs and thistles from the same tree. No fountain sends forth sweet water and bitter from the same orifice. The tree which bears good fruit is the tree which is good, and the tree which bears evil fruit is the evil tree. My neighbor's yard had in it two apple trees. One rather unsightly with apples that were usually green and rather rugged in appearance but wondrously sweet and toothsome. The other a perfect tree, with perfect apples, rosy red and enticingly attractive to look upon but miserable to the taste—crab apples that turned the mouth inside out. All the loveliness of their appearance did not provide any antidote to the tastelessness or perversion of taste when bitten into. The sour sap in the tree determined the sour juice in the apples. It is so with men. God is not as man. God looks not on the outward appearance. Fair phrases, fair words and beauteous thoughts are not right in His

sight unless behind them is the divine mediation of Christ and the implied spiritual relation growing out of His mediation. I know a boy out of a home in which nothing else like this ever happened. His ancestry had been of the best; his environment was all but perfect. It was a home in which I had familiar intercourse in a friendly and Christian fellowship that was a delight for many years. One morning I found the father heartbroken. Jim had forged his name to a check. He forgave Jim and paid the check. Did it cure the boy? A month later he forged his father's name again, and again was forgiven. Three months later a much larger sin again. Within a year he had forged his uncle's name and it soon became apparent that the more he was forgiven, the more he forged. Forgery in the heart of a thief is not cured by keeping him out of the penitentiary or from facing the just results of his iniquitous deeds. After a while it became apparent to his father and mother, to his friends and church that the forgery would never stop until the forging had been taken out of Jim's heart. Before you could deal with the forging and forgeries you had to deal with the forger and bring him to be an honest man rather than a thief. The first prerequisite to forgiveness of sins is repentance. I did not say "repentance of sins." There is no such phrase in God's Word. Repentance toward God, a change of attitude, a change of relation, a change of will concerning the divine will and of relation concerning the divine person. Repentance toward God is conditioned upon faith in the Lord Jesus Christ. The Lord Jesus comes in His

infinite mercy of mediation and as mediator between God and man reconciles God to man by making atonement for man's sin. He pays the just penalty which man ought to pay and then the debt for man having been discharged, he makes man right with God. Then He makes God right with man. He justifies the ways of God to man. He reconciles man to God, somehow interpreting God to man in such a way that man understands that God is not a tyrant. He is not an arbitrary tyrant hemming you in so close that you cannot live, denying you good, or what seems good, altogether for arbitrary reasons of His own which you can never understand. He interprets Him to us as our Father, patient, kind, loving and forbearing. He manifests God in the flesh. He identifies himself with God and us. Then the Holy Spirit, taking the things of the Lord Jesus, reveals Him to us. Immediately there comes into the soul a new conscious surging like the tides of the sea, sweeping all lesser considerations away, inundating life with a new joy, understanding and power. The vision of life is no longer dark. The pollution of sin has been washed away in a new understanding of God and His life. There is a sudden and very joyous realization that God is not against us. He is on our side. His attitude of love, mercy and compassion toward us draws upon us as a divine magnet. In the new understanding of God, in the new realization that his love has provided a way of escape from the penalty of sin, a means of restoration to fellowship with Himself, the rebellion dies out, resentment ceases, reconciliation is effected. An irresistible

spiritual impulse to set ourselves against Satan and all his work takes possession of our souls. We face God, yielding to Him our wills, submitting ourselves to His control, and giving over to Him our lives for purposes of reconstruction that He may, according to His own design and after His own plan, bring us into harmony with Himself, His workings, His will, His ways. It is all there for us if we are willing to see it. Brought into perfect harmony with Him, the debt all paid, the disability all removed, we realize that all the past is taken care of in this one matter of a new relation to God in Christ. This is that portion of the doctrine of forgiveness which concerns itself with reconciliation.

REDEMPTION

The experience of reconciliation is not enough. Redemption must be added. Reconciliation first means new relation to God on the basis of the atonement wrought by Jesus Christ. Redemption is the realization by man of God's relation to him in Christ Jesus. It is reconciliation plus. Redemption is forgiveness of sins on the part of God toward men who have already experienced a reconciliation of will and heart to Him. In other words it is a settlement of the sin problem in relation to God on the basis of complete atonement made by Christ *and accepted by man.* Sins are never forgiven until sin is covered. "God was in Christ reconciling the world unto Himself, not charging us with our sins." "Him who knew no sin God made to be sin on our behalf that we might

become the righteousness of God in him." First reconciling the world unto Himself in Christ. That is correcting a wrong relation. Second, not charging us with our sins. That is the result of relation. I do not understand the text to mean that not charging us with our sins is the means of reconciliation. Reconciliation is rather the means of our not being charged with our sins. I would have you understand that no sins are forgiven without the full payment, the just payment of the last item of moral debt, the complete satisfaction of the penalty against God's broken law.

A good many years ago while Victoria was still Queen of England, there was a mutiny in one of the regiments of her army. The soldiers set themselves against the Queen and the government, refused obedience to their commanders and ran amuck in disorderly and lawless conduct. It happened that the Queen's birthday came on the 24th of May and that year weeks in advance of that day she advertised that she would become sponsor of an act of amnesty for the mutinous among the soldiers. All who renewed their allegiance would be granted full amnesty on the 24th of May, her birthday. Amnesty was granted, but it did not become operative until there had been a new acknowledgment of rightful authority; until those English soldiers had once again gotten the British spirit that put the empire above all else in their lives. Eighty per cent took advantage of the offer and were forgiven their past sins on the basis of a renewed relationship to the government, while the other twenty per cent went to their death as

rebellious traitors—justly if human government is to stand.

No man has ever been forgiven by the living God for his sins on the basis of sorrow for those sins. You may gnaw your heart out with sorrow for sins and never touch the hem of the robe of divine mercy. There is no forgiveness of sins without the full penalty of the law. In the Old Testament you very quickly find the divine revelation of the basis of forgiveness in the approach to the holiest of holy places. The High Priest only came there once a year and then with an offering of blood. Not otherwise could he come lest he die. And the heart of the holiest of holy places was the Ark of the Covenant, the golden mercy seat upon it. And always within the Ark were the two tables of the law, that law which relates man to God, and the law relating man to his fellow man. The mercy of God is based upon the law of God. Christ is the end of the law for righteousness to all who believe Christ has paid the penalty of the law for guilty sinners. Either your soul must go to hell, or Christ must go to hell for you. You must go down to death to die for what you are and what you have done, or Christ, your substitute, must die for you. It is on the basis of what He did for you that God smiles through the clouds of sorrow and wrath that have hid His face from you. When the empire was still in force, a Russian general was found by the Czar one night with his head bowed on his arms as they partially covered a letter which he had been writing. The Czar passed through the room and saw the letter. His eye

caught the last sentence as he looked down upon the table. It proved to be a long letter in which the officer had poured out his soul to his wife, told her of his love and anxiety at being away from her, the all but unbearable burdens of his camp life, and when he had finished all that, he had written, "Oh, my dear, as these things oppress me my heart is overwhelmed with the burden of debts that I have incurred. I cannot possibly pay them myself, and I know not who will pay them for me." Nicholas saw that last sentence and leaving the man asleep he took his pen and wrote under it, "I, Nicholas, will pay," and passed on. The general awaking looked down and saw the writing. He was saved! The load of debt had been lifted from him; the burdens of life fell away. He went back to his service a redeemed man, not by his own merit but by the grace given through the heart of kindness of another, who stood to him as God stands to the sinner. I give you this morning, a great word concerning the character of forgiveness. What a wonderful thing it is to be forgiven! I had a friend who said she liked to quarrel with her husband once in a while just for the joy of making up. There is a wondrous joy in making up. I have found in my own experience a marvelous joy in making up with my Lord. There is a sense of rest and peace that comes in the restoration of broken fellowship. The burden shifted from that hour that I took things up with Him and pleaded the blood He had shed as the basis of my plea for the forgiveness of my sins. "There is no condemnation." "Neither do I condemn thee; go, and sin

no more." "Thy sins, which were many, are all forgiven." "I have put them behind my back." "They shall be remembered against thee no more forever." "I have removed thy sins from thee as far as the east is from the west." FORGIVENESS MEANS THE WASHING OUT AND WASHING OFF. God does for our souls what the laundry does for our soiled linen. He makes us clean. But this miracle of mercy cannot be fully told in any statement. Certainly not in that which I have now made. The cleansing from sin is both an experience and a process. The blood of Jesus his Son keeps on cleansing us from all sin. For "if we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." It is not simply the experience of cleansing. There is a complete submersion of the life in the cleansing fountain. There is a washing by kneading. It is more than a rinsing process. The very fiber of the being is purged till the last stain of sin is removed and the sinner's rags of unrighteousness are changed for His robe of righteousness, spotlessly clean, glisteringly white. Sin gives place to holiness. The blot is blotted out. It is removed. Its stain and blotch will no more come to the surface, for it is not there. The forgiveness of sins is the cutting loose from the fact of their presence and the slavery of their power and the cowering effect of their dominion. Forgiveness takes away sins altogether and makes the life to be as if they had never been. It is the payment of the debt with an implied promise at least of the supply of all future need. Why, words exhaust

their meaning and I still do not touch the deep meaning of forgiveness. I wonder if I could illustrate to you? A while ago, I needed a suit of clothes rather badly and went to a tailor and asked him to make me a suit. He said he would for a consideration. A tailor's consideration is a thing always worth taking into consideration. But I gave him an order. He made the suit of clothes and delivered them. They were fitted to my body. There was no alibi. Nobody else could have worn them. I thought with certain misgivings and trepidation of another part of that transaction. There was something to pay. But before I got to the effort to pay, one morning I opened my mail and there was a bill for my suit of clothes. But it was a receipted bill! One of these delectable deacons had discovered that that suit was being made and having more love than, shall I say judgment (it is a bad precedent to establish, but a wondrous experience to undergo), paid for the suit of cloths and mailed the receipted bill to me. I sang all day long. But there was another day when I sang with a song that no receipted tailor's bill could ever put on my lips or in my heart. It was the day when I saw that another suit fitted me to perfection. My sins, my faults were woven into a scarlet robe of uncleanness and unrighteousness. I could not say they belonged to any one else. That terrible garment was mine, and it must be paid for. It fitted me and the bill could not be discharged by me. It was beyond my calculation and beyond my ability. Then One came and said, "It is all paid." I realized that not only was my debt paid, but that in the paying

the very color and quality of my clothing had been changed, and that which was scarlet became white in His presence, and through His cleansing.

Some time ago in prayer meeting one Friday evening I drew on the blackboard the picture of a ledger, on the two open pages of which at the suggestion of the congregation, I listed under the debit side all the sins of which we could think, and of which we had had experience. When we had completed that list there was upon the page and upon our hearts a terrible sense of guilt. That load was too heavy for any one to carry; that debt too much for any man to discharge. The thought of those sins became all but unbearable to us. Again and again I asked, "Who will pay this debt?" Who shall deliver us from this body of death. But at last a happy inspiration reached us and I wrote right across that foul page, "Your sins which are many are all forgiven. I have paid your account in full" and signed it with that matchless name, "Jesus Christ." Later as the meeting progressed, we came to the testimony part of it. One after another out of that group of eight hundred people who attend our prayer meetings gave joyous testimony to the forgiveness of sins on the basis of Christ's atonement for sin. After a while I announced that for five minutes only those who had never before given testimony would be permitted to speak. Among others who responded was a woman who rose simply to say, in a voice tremulous with emotion, "Thank God for that receipted bill." Those of us who were there know how hearts melted, how our eyes were suffused with tears and we all rejoiced in the fel-

lowship of that joy, thanking God for our receipted bill. That is redemption.

REGENERATION

Redemption is not enough. Simply to be recovered from the filth and washed from the foulness entailed in the filth, does not complete the story of salvation. To be reconciled toward God and to have the penalty, the just penalty of sin visited upon another is not sufficient to assure life. *A new nature is needed.* The sinner must be washed and empowered against sin. His nature must be changed from sin to holiness. *He must be made a new creature in Christ Jesus.*

One of my deacons told me a while ago that he ran his automobile into a mud hole and there he stuck. He discovered directly that not only was he in the mud hole but that he was out of gas, so that he was utterly without power to deliver himself from his predicament. The car slowly settled in the mud. As he stood and considered his situation a farmer from a nearby farmhouse came down with a team of horses, quietly attached a cable and drew him out. When asked for his bill he said, "There is no bill, I was once stuck in that mud hole myself." Now being out the doctor washed his car, secured a new supply of gasoline, turned on the ignition, and in the new power of the cleansed machine, went happily on his way. It would have done him no good to have washed his machine while he was in the mud. Even had he had gas his power had not been sufficient to extricate him from his dilemma, but being delivered he

was cleansed and reinforced by a new power for the remainder of his journey. So the sinner is delivered by Christ from the slimy clay and the foul pit of his sins. His feet are set upon a rock. He is cleansed and forgiven. Christ is formed in him the hope of glory. He is made a new creature with a divine nature. The power of the Holy Spirit is connected with him. Being kept by the power of God through faith unto salvation, he realizes in his own experience the completeness of forgiveness. The power of sin is broken; the penalty of sin is paid; the practice of sin is discontinued, and in the daily consciousness of the companionship of the compassionate Christ, he lives a life of unbroken fellowship with God.

"What more can He say than to you He hath said,
To you who for refuge to Jesus have fled.

. . . . . .

E'en down to old age, all my people shall prove,
My sovereign, eternal, unchangeable love."
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne."

VI

THE CHRISTIAN DOCTRINE OF ETERNAL LIFE

IN John 3:16 and in Romans 6:23 we find two classic words for consideration in the study of the Christian Doctrine of Eternal Life.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life."

"The wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord."

There is here an insistent thought that a proper translation of John 3:16, makes it read, "For God so loved the world that he gave his only begotten Son that whosoever believeth should in him have eternal life." The gift of God is eternal life in and through Jesus Christ, our Lord. The Christian doctrine of eternal life is not understood nor understandable by any human being who has not experienced it. It is a doctrine which can be understood only when it has been experienced in one's own life. Therefore, it is a doctrine commonly mysterious, commonly misunderstood, and very commonly rejected. In my sophomore year at college one day, thinking per-

haps I would do a little judicious "boot licking," I approached the very aged and generous hearted professor of astronomy, as he was drawing certain figures on the blackboard for his senior class, assembling an hour later, and with a great show of interest said to him, "Professor, what is that figure and what are those things you are putting on it?" He never even stopped his drawing, simply saying, "If I told you, young fellow, I should be shooting over your head," and went on greatly to my self-abasement and also greatly to my inspiration. For I determined that there would be coming a day when he would not be shooting over my head. I would know for myself the astronomical formulas and something of the miracles of the heavens above and beyond us. It is with the hope in my heart as I teach of the doctrine of eternal life, that though it will seem foolishness to those who have not experienced it, or at least will be misunderstood, or not understood, the teaching may become a provocation to you to lay hold upon eternal life. I read somewhere of a gentleman of benignant appearance and kindly disposition as in lissomeness of spirit he lived perpetually in the sunshine. It was his habit to busy himself continually keeping alive the springs of cheer in other persons and himself, living in the spring. He came to be known on the Pacific steamers by all who frequented the deep water travel of that great ocean from port to port. One day a group of gentlemen on one of the Pacific steamers in their discussions, for want of something better to discuss, fell to discussing the Christian doctrine of grace. Finally one said,

"We are not able to define it; surely this gentleman of the sunny disposition, happy heart, and eternal spring, will be able to define it for us." They sent up to him to see whether he would visit them and define grace for them. With a perplexed brow, he shook his head and said, "Gentlemen, it is utterly beyond me. It is impossible for me to define what you know as grace. What I have is graciousness of manner, perhaps a bit of sweetness of spirit. I know nothing and have no experience of the thing you know as grace." There was one person in the group who said, "There is a man aboard who can tell us." They sent down to the engine room and brought up the second engineer, who lived his life in the ship all unknown to men and away from the companionship of his fellows on the voyage. They asked him that momentous question, and with a radiant face he said, in effect, "Out of a glorious experience I am able to tell you that grace is the energy of divine holiness issuing in love to the sinner in an effort to rescue him from his state of sin and restore him to perpetual and unbroken fellowship with his God." It has to be experienced to be understood. Not only do I wish for my message to be made a challenge to those who do not know what I am saying, to lay hold upon eternal life, but that to everyone who is able to respond out of a deep consciousness of realization of truth of the message I bear, may come a new meaning, a hearty and honest inspiration of spirit in the blessed consciousness of God, and a new determination to make the most of that life into which you have been called. For eternal life is THE CRISIS OF A

NEW BIRTH, THE EXPERIENCE OF A NEW LIFE AND THE EXPRESSION OF A NEW FELLOWSHIP.

It is upon those three points that I would discuss the Christian doctrine of eternal life. Notice with very great care I refrain from using the words, "everlasting life." I also refrain from using the word "salvation." I am speaking this morning of something profoundly deeper than everlasting life or of simple salvation.

THE CRISIS OF THE NEW BIRTH

Let me come directly to the doctrine of eternal life as it displays itself in the crisis of the new birth. "Verily, verily, I say unto you, except ye be born again ye cannot enter into life." Except ye be born anew, born from above. So far as I know or have been able to discover, the only means in the universe by which life comes to be is by birth—by generation or regeneration, by creation, pro-creation or re-creation. Life is born and there is no other means by which life comes to be. And when we come to consider eternal life we are simply ushered into the realm of the supernatural, and are made to understand that there can be no eternal life apart from new birth, the birth of the eternal being, the birth into eternal life, the re-creation of life; the communication of something which before was not there that lends to life a quality and gives to it a substance that did not before exist. It is the thing that differentiates those who have received it from all those who have not received it. That is the very gift of God. That is eternal life. That is super-

natural communication of life; that is the impartation of a new nature. In one of the texts we read, "The free gift of God is eternal life." God's free gift! I cannot press that word too far. Eternal life in its initial stages and in its essence is the gift of God without reference to man. It is without reference to man's participation, without reference to man's coöperating relation; without any favor, or accommodation, or association, or effort on man's part at all. Born, ushered into the realm of spiritual life, as a child is born into the element of physical life, without any choice of his own. The child's parents bring him into being, and being there in the element of life which we call the air, or atmosphere, he is in contact with that in which he may live upon the condition of his response to it. It is only when those organs which have been created for the use of the air are put to the usual exercise, when the lung inhalations and exhalations begin, that the child lives. You may take the child ushered into the element of life, give him all the tender care and provision for his needs, if he will not breathe, he is not alive. In other words, if he does not take hold of the element of life into which he has been introduced he dies. He lives only as long as he draws the breath of life. God has done His utmost to bring people into the element of life by which, if they breathe, they may live. God brings human souls into the element of spiritual life when He introduces them into contact with Jesus Christ. I do not speak now of the man Jesus, but I speak of Jesus, the Christ of God, made unto us wisdom,

redemption and sanctification—of Him who is our Life. HE IS THE ELEMENT of life eternal, the SPIRITUAL LIFE. Apart from Him there is no life. In Him all life exists and when the eternal God brings a human heart, mind, and soul into contact with Christ, when His name is preached in the public assembly, when you see Him manifest His mercy and power to save men; wherever your quickened moral faculties touch Christ, you have been brought by that first stage of birth into the element of life. And when by the grace of God in your soul you take hold of life by spiritual response to Christ; when you say "He is mine"; when you let go of yourself to Him, and yield yourself to him, you are made alive with the life eternal. I would teach in such simplicity that though I am dealing with the deepest of all truths, you cannot miss it. Therefore, let me say that there is no other way for you to live spiritually except by giving yourself in response to the element of life in Christ, so that there shall come into your being the divine energy of life. Until Christ shall come into your life in that perfect consciousness of His presence you have no life—no eternal life. Jesus said: "I am come that ye may have life; that ye may have life more abundantly." We know we are alive because our minds and bodies are functioning, our social coördinations are perfected, physical powers move in harmony—walking, thinking, eating, drinking, marrying, sorrowing, suffering and rejoicing. We do all the things we know as life, and many people live what they believe to be a glorious life. Yet Jesus said, "I came that ye might have life." He

said, I am the life; the resurrection and the life. He said to Thomas, "I am the way, the truth, the life." "He that hath the Son hath life; he that hath not the Son hath not life." It is not enough for you to be a member of Christ's church; it is not enough for your moral conduct to be without reproach; it is not enough that you pray and read your Bible; it is not enough for you to have high ideals and give yourself to sacrificial service to God and man. "Except ye be born again"; except Christ be formed in you, the Hope of glory; except there come through Jesus the only Divine Mediator, a divine communication to you, you cannot see life nor experience it. You cannot have eternal life.

Now one more thing. The new birth is not only a divine communication, a new birth, it is an instantaneous experience.

AN INSTANTANEOUS EXPERIENCE

It happens in a second of time, as between the soul of man and his God. I know perfectly well there are stages of preparation; that there are experiences and conditions that must be met; that there are certain quickenings of conscience, and stimulation of mind, touching all those faculties by which response is made to the Spirit of God. But when this experience happens, it is in the twinkling of an eye, a moment of contact, a moment when all barriers of sin are swept aside, when the last reach of the soul is yielded in response to the Spirit of God. That moment this transcendent, wondrously illuminating, divinely

transforming experience is accomplished. I put much emphasis upon this fact because frequently men and women have said to me: "I have been a Chrisian all my life; I grew up in the church; I have kept the covenants; I do not know one single thing I would have to change in my conduct if I joined the church." Now I am not concerned about any man joining the church, but I am tremendously concerned that no man shall take the name of Christ upon his lips until he has been born again, until there has come into his soul that mighty consciousness of God that comes from the dynamic spiritual shock touching the soul of man into a quickened sense of his own transformed nature and his own renewed being. I saw an electrician some time ago working on a switch. He required hours to make the meter right. He put it into the right place, connected a wire there with a wire here, but more than all, safeguarded by careful effort any possibility of a grounded wire or contact with an inflammable surface, put in certain sockets. But after a while, after hours of laborious effort, there came a moment when he took one end of a wire and inserted it in the socket, attached a fuse, and instantly there was light. There was the operation of a dynamic energy that had been waiting, stored up yonder in the power house for that point of contact. So one may spend his life studying the Word of God and in association with Christian men; but he is never saved or born again, never has eternal life until, with all the preparation he may possibly make, he touches God through Jesus Christ. It is

only then through Christ the divine fuse there enters into him the eternal being.

Let me try one other illustration. Here is a man who applies for citizenship in the United States. He complies with the American naturalization act, forswears allegiance to his old government, casts in his lot with us, builds a home, enters business, contributes to our causes, and wins the confidence of his fellows. But he is not yet an American citizen. He takes out his first and second papers, and after a while there comes a moment when as an alien citizen he takes the oath, has the word confirming citizenship pronounced. And his citizenship is accomplished in one moment of time. Unless you too have come to that place where you know there has come to you God's response to your preparation of faith pronouncing you a child of His Kingdom, you are still lost for want of eternal life.

Should you go into the great cathedral of Milan, Italy, you would discover three great arched doors. Over one there is a wreath of roses under which is chiseled these words in Italian, "All that which pleases is but for a moment." You turn to the one on the left, and over it is the cross, and under that the words, "All that which pains is but for a moment." Then you stand before the great central arch and read this inscription, "That only is important which is eternal." I bring to you that message. I am profoundly concerned to ask you a question. Have you been born again? Do you know beyond any peradventure that divine experience of life from God coming into you through Jesus Christ? Have

you something more than outward semblance of faith? Have you something more than a simple confession? Have you that belief in Christ which creates a profound consciousness within that God gave Himself to you in the fullness of His love? Have you been born again? Do you know that you have passed out of death into life? God help you to know.

A CONTINUOUS EXPERIENCE

Once again: Eternal life is an experience not only of a new birth, but the realization of a continuous experience of life. The crisis, the reception of the birth from above, the communication of eternal life is a final act. It is one act. It does not have to be repeated. If you be born again, you cannot be unborn. You may wander, you may disappoint, you may radically displease your Heavenly Father. There is never any doubt as to the element of finality in the new birth. The great transaction is done, "I am my Lord's and He is mine." That is not an experience that has to be renewed. It is not something that you have to undergo again and again. Having been born of the spirit you are His for all time and eternity. His sovereign power assures for us a continuity of the life already begun in the crisis of the new birth. You should understand that eternal life is primarily qualitative rather than quantitative. That is, when the eternal life comes in, it is not that we shall live forever, but that we shall live in the divine quality of life. I looked upon a house built of concrete which ought to have stood the

ravages of time for years. It was crumbling and breaking. Hard by it stood another built of the same substance. It had been through twice as many years and there was not a crumbled nor broken place in all its surface. The one endured because of the quality of the concrete in it. The other endured not because of the quality of the concrete in it. It is a difficult question better to be seen through windows of illustration than through walls of argument. What temper is to steel, eternal life is to human life. It is the temper of the eternal. The iron is tempered and retempered until having communicated to it from the fire in the processes of heat certain refined and refining qualities, it becomes steel. A certain temper or quality is mingled with it that produces a finer temper than iron could ever have. I bring in touch with that steel a current of electricity, and again we have another temper which we call magnetism. So man standing in the presence of God reaches up the hand of his faith and touches in the only divine Mediator of mercy and grace, the nature of God, and the quality of God, the being of God, enters into him. He becomes a new creature in Christ Jesus. He comes to be a new being, made in the image of God, and empowered with the energy of God. Every faculty of his being becomes energized with eternal life. He gets a thrill along all the fibers of his being and all the faculties of his moral nature. God makes him a new being, a spiritual being, with spiritual interests, having spiritual discernment. Some one said Jesus Christ lived in this world a life so marvelous that it cannot be explained upon any

other ground than this—he dwells in the bosom of the Father. The Christian man's life is so peculiar, so unique, in the range of common experience that it cannot be explained on any other ground than that he dwells in Christ and Christ dwells in him. So thus a man's mind becomes the mind of Christ and his heart the heart of Christ. When the Christian talks he talks the talk of eternal life; when he thinks he thinks the thoughts of eternal life. When he deals with his fellowmen he deals with the quality of eternal life in his business. When he makes social contacts—in all those relations is the quality of the life of God. Eternal life is qualitative because it is of a divine quality, being the life of the Son of God, who is formed in us the hope of glory. The energy of divine personality is deathless. Oh, God forbid that any man should be found to live, when the life he lives is less than the life of God in Christ, or that he should be short of the fullness of the stature of a full-grown man in Christ. The whole being will become spiritual in Christ and in that spiritual quality live through all eternity. Let us go on from glory to glory. Let us live on from strength to strength. Let us receive grace for grace.

Now this eternal life which began in the crisis of a new birth is continued as the quality of divine nature in man born again and finds

EXPRESSION IN DAILY LIFE

It creates personality. A young preacher said to me recently,—one of the foolish things that my

young brethren often say to me because I occupy Tremont Temple pulpit—"What a great thing it must be to preach to thousands of people. What a great thing it must be to have a personality that appeals. I haven't any personality." I turned on him with a good deal of indignation and said, "Beloved, my God in Christ Jesus, having possession of your life, will create a personality." If any man puts any dependence in a personality other than in the one created in him through Christ he should be disappointed of his hopes and justly rebuked for his lack of confidence in God. No man is ever born naturally with a personality which could enable him to do the thing the Christian minister aims to do. It is here that God fulfills His promise to use the weak things of the world to confound the mighty, and "It is not by might nor by power, but by my Spirit, saith the Lord." God gave D. L. Moody that personality. The spirit of the living God was upon him. Moody cried out to God, "Fill me, fill me." And God filled him with the Holy Spirit till he had to cry "Stay thy hand. I have had all I can bear." Young men and women who think you have no temper to meet life's burdens, or its temptations, and accomplish great things for God, *He will create in you a personality!* Paul, the outcast Jew, the man without a country because he became exiled for Christ's sake, said, "For me to live is Christ." "It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." What do you think would

happen if suddenly Christ reincarnated should move into this room? I know perfectly well that I should lose your attention in a moment if He came in. That presence would charge the atmosphere, create peace, confidence, holiness and power within us, or stir us to unreasoning and unreasonable anger against Him. They tried to kill him again and again: they reached out for stones and clubs, reached toward Him with their angry hands. He passed through the crowd because His hour was not come! What held their hands? His divine personality overwhelming them was all that saved Him. He will create in you a divine personality.

Not only that. The fact of being born again should produce fellowship. Fellowship with the Father, with the Son and with the saints. Fellowship means both companionship and partnership. Paul declares it to be the possession of Christians only—to the exclusion of all others. He claims partnership with the omnipotence of God. "I can do all things"—break down barriers, climb mountains, escape from prisons. He was able to break down the barriers of language, convention and race. "I can do all things through Christ which strengtheneth me." You are Christ's; Christ is God's. He has authority over things present and things to come, over life and death, all that is in Heaven and all that is in earth. John, adding to Paul's claim of partnership in omnipotence, claimed partnership in omniscience. We do not need that anyone should teach us about the things of the Spirit. He communicates a moral judgment and enables His people to make spi-

ritual and moral discriminations. He creates an atmosphere of spiritual life like the fragrance of flowers.

The preacher comes to his task of public speech weary, and sorely relaxed in body and mind. He realizes a disastrous sense of insufficiency for the ministry of the Word. The assembled people are listless. Minds are dull, hearts are heavy. The atmosphere is utterly non-conducive to spiritual achievements. They cry unto the Lord. They lay hold again upon the promise. Out of chaos the brooding spirit of God begins to bring order. New energy courses through the preacher. Strange currents of emotion and passion and power begin to manifest themselves among the people. Directly all is changed. A new spiritual atmosphere, alive and electric, pervades the whole place of assembly. A consciousness of God's presence dominates all other impressions. The preacher's tongue is touched with fire; the hearts of the people become so many altars. Eternal life moves itself to expression. Saints are lifted up with a great exultation. Sinners are compelled to repentance and faith by it. Strangers are brought under its strange mastery. It were as futile to deny the presence and energy of eternal life in such a presence as to deny the presence of electricity in a live wire.

An American statesman who is not a Christian being asked if he believed in regeneration, or the experience of eternal life, said: "I do. Because my mother and my wife say they have experienced it, *and they live as if it were true.*"

Ah! eternal life in expression anywhere, in any

other human life, brings you great encouragement to lay hold of the life eternal for yourself. It introduces you into the element of life in Christ. He is here. Believe on Him, and live.

VII

THE CHRISTIAN DOCTRINE OF HOLINESS

> "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ: as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy, in all manner of living: because it is written, Ye shall be holy; for I am holy . . . Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth."
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> —*I. Peter 1:13-23.*

LET me make connection between two sentences. "As he who called you is holy, be ye yourselves also holy in all manner of living, having been begotten again, not of corruptible seed, but of incorruptible through the word of God which liveth and abideth."

In considering the doctrine of holiness it is well to define holiness. Technically then, holiness is the state of being holy. Spiritually, holiness is the state of being in nature what God is. The ultimate moral and spiritual standards of the universe are to be found in the person of God Himself. Man's actions are moral complexes. That is, they are

influenced by various considerations—both conscious and subconscious considerations. God's actions are always absolutely simple. That is, they are not influenced by anything outside of Himself. What God does is right because what He does is the expression always of what He is. He cannot act out of harmony with His nature. What He is, determines absolutely what He does. For an illustration of this be reminded of the twice repeated statement that when God could swear by none greater than Himself, *He sware by His own holiness.* In this He fulfills perfectly the advice Polonius gave to his son: "To thine own self be true and it must follow as the night the day, thou canst not then be false to any man." Since God is holy that which flows forth in action from God expresses Himself as holiness in action. That is, God's acts are all the righteousness of a perfect moral conduct. In reality the moral standards of the universe are the standards of what God is expressed in what He has said; in the laws He has enacted, in the ethical standards He has proclaimed. God is different from all other beings by virtue of that fact. He alone is perfectly holy. Therefore, only His conduct is wholly righteous.

Since sin is a missing of man's share in God, or man's share of God, sin is therefore the loss of God's holiness from human life. The New Testament defines sin as a falling short of the glory of God. No violence will be done to Romans 3:23 if we quote it: "ALL HAVE SINNED BY FALLING SHORT OF THE GLORY OF GOD." Certainly this will appear to be true if it is remembered that

the glory of God is His self-communicable emanations of personality. It is that outshining and outpouring of God's personality which communicates itself to man like the rays of the sun communicate themselves to the world. Sin is that in man which falls short of the glory of God, that is, of the communicable holiness of God. Sin is the missing link marring and preventing perfect union between God and man whom He has created in His own image. At the creation of man God gave to him His own divine nature. He created him in the likeness of God. He made him personally holy and sustained him in that holiness by His Holy Spirit. (See Gen. 6:1 ff.) Now sin is the missing of the mark of the holiness of God as God seeks by all His self-expressions to communicate Himself to man. There can be no holiness for man apart from the dwelling of the Holy Spirit of God in man. Therefore, it must be seen that any present holiness for man necessitates the bridging of the chasm between God and man—that chasm occasioned by sin. Man at his best estate does not reach unto the perfect holiness of God. Man has too many limitations. He is both fallible and finite. Unlike God both his character and his conduct are influenced by personalities, by circumstances and by conditions outside himself. He nowhere has the absoluteness nor the simplicity of God. He suffers from too many moral and social complexes. His conduct displays not character, but characteristics. His righteousness is always relative, never absolute. Some things may be said about God that are never said, and can never be said properly, about man.

Before coming to my final definition of holiness, let me undertake by contrast to show the difference between man's highest estate of holiness and God's holy person.

One may say about man, for instance, "Man is enlightened." He never says that about God. To speak of man being enlightened is to think of him as having moral intelligence and moral consciousness and moral sensitiveness. He has reason, and the power of moral discrimination. He can give moral decisions or choices. He can determine what is right and wrong by the relations of environment and circumstances, the moral considerations which he weighs and measures. He knows what constitutes the thing which we call by the very poor name "Christian civilization." He has certain standards before him, to which he adheres; to which something in him responds, because of the cultivation of a spirit that enables him to measure himself in the light of great ethical principles and high moral standards. Man is enlightened! But when speaking of God, one says, "God is Light," not God is enlightened. It is not moral consciousness with God. It is the eternal being of God Himself which settles the whole question of right and wrong by what He is.

Man may be lovely and beautiful in the moral excellence of his being; gracious, courteous, compassionate. With his loving and beneficent activities man is lovely in the outgoings of himself to his fellows, in the compassionate sharing of the sufferings of his fellows. We never think of God as being lovely. God is Love—love all-embracing and all-outpouring. He is the essence of all that

man understands of love, and infinitely more than man understands love to be.

So we say man is chaste. He holds his appetites under the leash of a self-enforced restraint. He defies his imagination to run riot. He holds himself in check and will not let desire master him. He thinks purely, spiritually, justly. He enthrones virtue in his life. But God is not chaste. God is Chastity. That which man finds in the spring of his life flows out of God.

We say, man is honest. But God is Honesty. Man is just. But God is Justice. Man is true. But God is Truth. Man lives. But God is Life. Man is righteous. But God is Holy. It will be easy to understand, with these simple comparisons the infinite distance between the best that man can hope to be or to attain and what God is in His holiness, as He expresses Himself in being and in action. Is not this what the Lord Jesus meant when He said: "Believe me, or else believe me for my works sake." Being God manifest in the flesh, what He said and did and wrought was an accurate expression of what God is.

Now my definition. Holiness is the sum of all those characteristics of personality that make up the person of God. Be careful now! Keep that, Mark you, I did not say moral characteristics! Mark you, I did not say the sum of all ethical standards! Holiness is the sum of all those characteristics of personality: Life, Light, Truth, Justice, Equity, in moral faculties, those things that make personality. Holiness is the sum of all those characteristics of personality that make up the person of God. The fullness, perfection,

and wholeness of divine personality! That is holiness! That only is holiness!

And on that premise I wish to bring you three corollaries to be applied to the holiness of man. The first of those is this:

HOLINESS IS ALWAYS AND ONLY EMBEDDED IN CHARACTER

God is the source of holiness. He is the source of all holiness, and He is the only source of any holiness. I think of rubber, used everywhere, from the head of the lead pencil to the tire on your automobile, and the bumper between the great cars on the railway trains. But the source of all the rubber there is, is the rubber tree. All rubber proceeds from the tree. It is obtained, only from this tree and cannot be obtained otherwise.. That is only a partial illustration, for when the rubber leaves the rubber tree, it ceases to depend on the tree.

Let me try again and for a better illustration. The source of the light of these incandescents here in this room is the power house. The only source of the light in these incandescents is the power house. The only source of these lights is in the power house yonder and contact between the source of supply and the bulbs must continue or the light ceases. Now then the holiness of man is in the person of God, in the character of God, and contact between the character of man and the character of God must continue if holiness is to continue to proceed from God into man. There must be an intercommunication of

natures between God and man. THE HOLINESS OF THE CHILD OF GOD IS NOT IN HIMSELF—IN HIS OWN CHARACTER—BUT IN GOD. The possibility of his holiness depends entirely upon his continued contact and connection with God. Holiness is poured forth from God to man. Sin breaks the connection. Sin interrupts the interflow from God's personality into man's personality of man's part of what God is. And all the moral aberrations, all the moral inconsistencies, incongruities and sinfulnesses of conduct in this world are loosed in the interruption of the contact and interflow of God's personality with man's personality. I wish you would read the story, now history of Lenine, the Russian Soviet dictator. I believe it to be the most marvelous bit of history ever coupled with the name of a human personality, or the activities of a mortal man. He overturned the greatest empire of the world, he seized a power which coerced individuals, and the greatest aggregation of individuals ever gathered together under the name of law in this world. He all but interrupted and overturned the Divine purpose at work upon the destiny of nations. He flung himself, single-handed and alone, a raw, rugged, rough personality upon the marshaled forces of this world's diplomacy and changed the whole current of history in one brief span of a dozen years or less.

Yet Lenine was insane—a madman, nothing less. At his autopsy after his recent death it was disclosed that his brain had been so diseased that a large part of it had been eaten away and was completely gone. Thus it was revealed that a moral madman, an intellectual lunatic had dominated

the social and political order of Russia and of Europe. Everything in Sovietism, everything in red radicalism is nothing but social and political insanity. These are the natural results of the eaten out portion of a madman's brain. So sin is moral insanity. God eaten out of the soul of a man. Man losing his share in God, therefore incomplete, imperfect. All the moral and social aberrations manifest in the contacts of men grow out of this loss of God occasioned in human life by sin. It is by that fact that man loses from his being the nature, the holiness of God. Now Jesus Christ was manifested to put away sin and in doing it He made His soul a sin offering. He put Himself into the place where God was missing from human life that He might again come into human life. Holiness depends absolutely upon union with God. I was asked recently in a letter if I had ever said that Jesus could sin. If I have not said it, I will say it. Of course He could have sinned! Otherwise His temptation meant nothing. My Lord was one personality with two natures. Wholly God, wholly man! These two! As man He was tempted in all respects like as we are tempted. And His temptation meant nothing by way of showing me how to combat my temptation unless it made Him feel the undertow of that current of natural life that draws a man out beyond his depth and holds him over the abyss. Of course my Lord could have sinned. He was tempted. He was tried, being broken upon the rack of human suffering. Tempted to under-confidence, to over-confidence, and to other-confidence, by that very devil who

busies himself in laying snares for man's unwary feet. He had the power everywhere to fling God out of His life. He had the power of moral choice. Like any human being He could have chosen to break God's contact with his human personality. But also he had power not to sin. It was that power He exercised. He chose for Himself to keep Himself in perfect union with God. Therefore His holiness was the perfect holiness of God. Being made unto us redemption, wisdom, sanctification, life, holiness, He mediates through His Holy contact with God and His holy contact with man, *i. e.*, He communicates the holiness of God which was in Him and it becomes our holiness by faith. The grace of our Lord Jesus Christ is the holiness of God issuing in love toward man, the sinner, who has lost his share in God, in the effort to recover man from his state of sin and restore him to his state of holiness. That is what grace is: the holiness of God flowing through Christ to man, the sinner, undertaking to recover him from his state of sin, to take away the last trace of sin and restore him to unbroken fellowship with God. My holiness is in the character of God. I cannot lose it. It is embedded in the very nature and character of God.

My second corollary is that since holiness is embedded in the nature of God and is available to man through the mediation of Christ:

HOLINESS IS IDENTICAL AND IDENTIFIED WITH RELATION

My holiness is God's holiness. Therefore to me, holiness is a matter of relation to God. It is not a

matter of what I do or do not do. It is a matter of what I am! Created anew unto holiness! A new creature in Christ Jesus! He is the fountain of life! The contacts of life are in Him! All resources of life are in Him. A new being, a new nature, a new supply, a new sustenance, all are being created anew in Him. I cannot argue that. I shall try to illustrate it. I was looking at the Charles River the other day. I do not know whether it flows up or down, but it flows toward the sea. I have found that out. The river is fresh water. I do not know where it comes from but I know where it goes. It flows into the sea. The water of that fresh water stream suddenly becomes salty. How? It just mingles itself with the salt water that comes up with the tide. It loses itself in the ocean. The same particles of water that were a moment ago freshwater, are now salt. Where does the salt come from? The saltiness of the river water which became salty came out of the sea. Take the river out of the sea and at once it ceases to be salty. You have found that very same stream this morning coming down from Heaven. The sun had picked it up by way of evaporation. Then a cloud formed, was condensed and came down. But there was not any salt in it. It was fresh again. It had been taken out of the sea. It no longer had contact with the salt. The holiness of your being is in God since you surrendered your identity to God. Therefore, it is His holiness which must be exemplified in you. Oh, brethren! How can you carry on with your bitterness, the spirit of variance and strife, greed and self-interest, and all the things

that make foul the stream of life, when you are God's? Do you not see that those things are not only unnatural but impossible for those who have attained holiness through Christ? Let me try again. I will take just one more illustration on that. The knitting of a bone! You break your bone. In healing it knits together. Now the thing which goes out of the body into the bone, that brings those tiny ends together and makes them one, is the holiness (wholeness) of the body. That holiness is wholeness, completeness. I had a friend some years ago who one night in driving down the streets of his city suddenly realized that all the street lights had gone out. The city street was in darkness. Somebody ran into his vehicle and he was thrown out on the pavement. He was a rather heavy man and the fall broke his leg just below the hip. He was taken to the hospital. The leg did not mend. Eight weeks he suffered in splints and casts. One day the doctor in charge said it was necessary to operate. Something had happened. This bone had not knitted. He was likely to lose his limb, and perhaps lose his life. That was one of the most terrible experiences of my life. I saw them cut into that leg, find the two ends of those bones, and discover that some of the muscle had been projected between the ends of the bone that had been broken and that therefore there could not go out between the two bones that tissue-forming substance that made bone in the body. They cut away the muscle, brought the two ends together, put over those two bones a silver plate and put down screws four inches long through the flesh and bound them

together and put the silver plate on top to hold it together. Beautiful surgery! In spite of the fact that I almost fainted while it was being done, I marveled at the wonderful beauty and perfection of that skill. But within four hours my friend was dead. What happened? There had not gone out from the human fountain of the body, the fountain of life in the blood, into those bones, that which knit them together to the life as manifest in the blood. The perfections of the mechanical and surgical appliances did not heal, or unite. I have seen the most perfect mechanical ritualistic plans in this world, great church buildings, and great congregations singing psalms, great preaching, and in the midst of it some poor soul dies and goes down to Hell for what it did not have; union with the living God through the one contact for us in Jesus Christ. Religious formula and externals do not save. But in Christ the souls of men are made alive, being by Him brought into and kept in union with God, the source of all life and all holiness. In Him is spiritual holiness, completeness, perfect soundness.

Finally: As holiness is embedded in the character of God, and as holiness is identified with relation so:

HOLINESS IS INTERPRETED IN ACTION

There can be no such thing as stagnant righteousness. There is no such moral quality as static holiness. The difference between a pool and a spring is that water flows into the pool but it does not flow out. A spring flows in and flows out.

That is the difference between a man made holy by right relation to God in Christ Jesus, and one who is merely moral in the essential elements of a humanitarian righteousness. Holiness is known by its nature. Being of the essential nature of God, it is necessarily self-communicable. There is no saved being on the earth from whom there does not go out a stream of holiness to touch and influence other lives. One in whom holiness has ceased to issue in righteousness of conduct is like salt which has lost its savor. If the salt have lost its savor, it is fit only to be cast out and trampled under foot of men. It is good for nothing. That is the verdict of the Master. If your life is merely a life of moral conformity to the ethical ideals of an organization, merely a specious embodiment of ethical standards and you have not in you the power of God which makes of you a channel, you are lost. Come now! Hasten to the Saviour! Look up to Christ as the source of that holiness which He only can give and without which you are a lost soul. For without holiness shall no man see the Lord. That is what Paul talked about when he talked of the fruits of the Spirit which are love, joy, peace, long-suffering, meekness, gentleness, self-control. That is what James wrote about when he insisted upon the proof of faith. Talk to me about your faith, said he, let me see you feed the poor, comfort the sorrowing and guide the perplexed. Make cause with the brother against the powers of darkness and the demons of lust. Stand with men against the Devil. "Give me a proof," says James, "of your faith, and then I will demonstrate to you what

faith is." That is the thing John required when he insisted upon the holiness of life as the evidence of Christianity. We have seen, we have heard, we handled the Word of Life! We saw holiness in action. We saw that holiness blessing with love! We saw that holiness stirred to anger! We saw that holiness look on one whom Satan had taken and put in the grave and call him out! We saw that holiness melted to tears over a dead friend and a sinning city. We saw it holding out its arms of love to children and laying its hands in benediction upon their heads, encompassing with mercy the lost, as in the case of the poor, fallen woman whom men were ready to stone. We saw that holiness stretch out its arms toward all the burdened, bruised, suffering, staggering, perplexed souls of men, saying "Come to me. I am holy. I am holy! I will make you holy. Lay down thy head, O weary one, lay down thy head, upon thy Saviour's breast." In homes and business, on the streets, we saw it in action, when we saw holiness breaking through the life of this man whom we know as the Lord Jesus.

Oh! I cannot go on. I ask you in the name of the holy God, by what do you justify your right to wear the Name that is above every name? The Name of the Holy One? Are you sufficiently like Him? Is He living in you? Has His holiness become the law of your life, in its daily expression among your fellowmen? In all good conscience we should be able to say of ourselves even as Paul wrote of himself: "For me to live is Christ." "The life I now live in the flesh, I live by the faith of the Son of God," "for if any man

have not the Spirit of Christ he is none of his'' —and the fruit of the indwelling Spirit of holiness is ''love, joy, peace, long-suffering, kindness, gentleness, goodness, faithfulness, meekness, self-control'' AND ''You are not your own. You are bought with a price. Glorify God therefore in your body, and in your spirit, which are God's.''

VIII

THE CHRISTIAN DOCTRINE OF THE CHURCH

THE special word of emphasis from the Word of God is found in the forty-seventh verse of the second chapter of Acts: *"And the Lord added together day by day those that were being saved."*

There are two great world empires operating on this earth. The empire which we know in the scriptures as "The World," *i. e.*, this Age; and the empire designated in the scriptures as the Kingdom of God or the Kingdom of Heaven. The empire of the world is an invisible empire which has many visible institutions. The empire of the Kingdom of Heaven is an invisible empire which has one institution—the Church. The constant effort of the government of the empire of This World through its agents and agencies is to bring the church which is the one institution of the empire of the Kingdom of Heaven into conformity with the institutions of this world; seeking to abolish all distinctions between the church and humanitarian institutions, to identify the purposes of the church with the purposes of humanitarian institutions and to determine the life of the church by the measurement of the world's ideals and the ideals of its institutions. It is imperative, there-

fore, that the Christian should from time to time take stock or bring into review the teachings of the Word of God concerning the church of God and his relation to it, and through it to the empire of The World and the institutions of that empire of The World. We need to review our convictions and reëmphasize our faith and define again and again with renewed clearness the complications that come to us out of our relationship to Christ and to God through Christ and to the world through Christ. The church is altogether a unique institution in the world; different from all other institutions, with a unique place, a unique responsibility and a unique authority. It is in no sense a domestic institution. It is a foreign body in the earth. According to the third chapter of Philippians its seat of government is in Heaven —if you correctly translate and interpret the statement that 'our citizenship is in heaven."

Now we observe three or four vital differences between the church and all other institutions operating in the earth. The first of these is

THE CHURCH HAS ONE BUILDER

Jesus Christ alone is the builder of the church. He alone builds the church. With exceeding jealousy He guards his right to build. He alone out of all the forces and personalities, out of all the agencies and agents possesses the powers necessary to its building and is the moving, creating, divine builder of the church. That is not true, I think, of any other institution in the world. Take the state, or the school, or that vague but rather

definite thing we call civilization. Take the institutions of art; the public press; any of those institutions that are world institutions, perfectly proper and legitimate as world institutions, organized by and for humanity in the interests of humanity, and all these have contributors from many directions toward their building. You can think of a thousand agencies operating in the building of a state. You can imagine without any violence to truth dozens of contributing causes and agents for building schools. Take the press as an illustration of this. It would be impossible for a current newspaper to live, for the public press in America to live without the support of its publicity agents, and the coöperation of advertising agents and agencies; without the support of vital interests of commerce and politics and commercial men and politicians. All those various agencies have a right to claim the press for their own. It is the creature of their building. When you come to consider the church in the world, though you realize that multitudinous agents are operating in its behalf, that there are multiplied thousands of ministers preaching its gospel, and many men giving their money to support it; schools and other agencies to acknowledge and augment its usefulness, you must still take account of the fact that Jesus said, "I WILL BUILD MY CHURCH." He said it—"*I will build*"—exclusive of the contributing agents. The school, the State, the organizations of eleemosynary character among men, when they have lent all their influence and contributed all their activities, when they have brought their messages and

have done their best work, stop short of the one thing that makes the church. They are not able to break through to that vital heart of the business of building the church. It is a thing that no hand but His can touch, that no power but His can compass. A temple is not a church; a congregation is not a church, a building is not a church, a denomination is not a church, a mighty ecclesiastical organization is not a church. The Church is something different, something more vital, something eternal. Jesus said, "I will build my church." I read that word of my text, "The Lord added together day by day those that were being saved." Peter did not do that. You read in the columns of your religious press, "So and so had added so many to the church." He did not do anything of the sort. He may have gotten a lot of folks to join the church of which he was local pastor. *No mere man ever added one to the church.* The Lord adds to the church daily those who are being saved. And the Lord Jesus with a set policy declares concerning this church that He "loves the church and HE WILL PRESENT IT UNTO HIMSELF a glorious body, not having spot or wrinkle or blemish or any such thing." And He lays down the rules and specifications and makes the limitations for its building even as Moses was enjoined of God concerning the tabernacle to be erected in the wilderness. "See," said God to him, "that you build it according to the pattern given you in the mount." Not one variation was permitted. No man should lay his hand upon the building lest he commit sacrilege and perish for his presumption. One

has some sympathy for Sanballat. He was a perfect type of the busybody, a well-meaning but mistaken meddler in the affairs of God. An extremely upright man who thought it was all right to help God about His business in this world by employing worldly means thereto. When He was rebuilding the holy city of Jerusalem, Sanballat first offered his advice, and when that was rejected, he offered his help. But the men of God said, "Who are you? Halfbreed of religious faith, halfbreed with this world in your heart and the handiwork of God in your hand. Who are you to come to our help? Samaritan that you are—half Jew and half Gentile to come into our building for God." Then he threw his poison of hate toward them, directed the machinations of hostile political powers against them and all but defeated the purpose of those who stayed true to the business of building God's house out of God's materials according to God's plans. But not quite. God was the builder and Sanballat could not stop Him. Jesus Christ seems to say to all men, institutions and agencies, "Hands off! I WILL BUILD MY CHURCH." I suppose a man never gets over the things written into his being in his youth. I cannot get away from my Pauline theology, the theology of election. With all my heart and soul I believe the body of the church is a body which God selected before times eternal. It is that body which Jesus claims the right to bind together and weld into one great living spiritual organism in the world.

The church is different from all other institutions in

THE MATERIAL OF WHICH IT IS COMPOSED

It is composed of wonderful material. All other human institutions are built out of humanity, out of the raw material which we call men. But the church is built only out of that part of all *humanity which is salvaged from sin.* And no other material is ever put into the building of the church. Herein the wisdom and purpose of God cuts counter to all the pride, conceit and self-complacency of an age of carnal culture. There is a theory that the church is built up of men who have come to an intellectual culture or to some ethical standards approved by society but who repudiate the experience of the new birth. Other institutions have other bases for membership and fellowship. I know, for instance, there is in this city a Canadian Club of loyal, delightful, glorious people. I have had the privilege of being their guest. But the basis of membership in that club is not the basis of membership in the institution which we call the church of Christ. The church of Christ has no basis of fellowship in nation or race. There are here in it none of the things that bind the labor unions and great industrial organizations together. The one great outstanding fact out of which men are brought into membership in Christ is that as guilty sinners they are washed from their sins by the washing of regeneration and, being born of the Spirit of God, are baptized into one body in Christ. I grant you quite willingly that the process of regeneration is both an aseptic and an antiseptic one. Jesus Christ saves men even before they have come to the experience of

sinning. Aseptically Jesus Christ takes a child and saves that child before he gets the experience that makes him a down-and-outer, that makes him acquainted with sins in outward expressions, the victim of lusts and passions and evil activities. So was Richard Baxter born again into God's kingdom at six years of age, never to know what it meant to drink, to carouse, or to dissipate his manhood in the indulgence of evil lusts. The power of God was applied before the corrupting influences of sin took hold. Saved from sin through Christ! Salvaged from the power of sin in a world devoted to sin, in a world where the god of this world dominates men and determines their actions, directions and destinations under sin, in sin and because of sin. I think of Augustine saved antiseptically. He was a man whose life had been influenced to join the forces of evil actively, who unbridled his lusts and flung himself into indulgence of all fleshly appetites. He went into the open doors of sin and vice. But there came a day when the Spirit of God took hold of him and his mind was inflamed with a new passion and desire. He bent his knees to the Son of God and was translated out of the kingdom of darkness into the light and liberty of the Son of God. Both Augustine and Baxter as well as multitudes of others as children and adults come out of all stages of experience of sin through the one experience of regeneration by the grace of God in Jesus Christ into one body. These are the raw material, being sinners salvaged from sin. Seventy-five years ago the silk manufacturers of this world knew how to make silk from only one ma-

terial. They took the cocoon in which the silkworm had buried itself after winding about itself its own shroud, a shroud made out of its own body. Taking that cocoon, unraveling the silk thread, from which, light as gossamer, but stronger than a steel cord of the same weight, the silk makers of the world made all the silk from threads not broken. And no silk manufacturer knew how to make silk out of the broken threads. Cocoons out of which the worms had eaten their way were utterly useless and the broken threads in the factory were cast out as refuse. Then somebody discovered how to take the broken threads and scraps from the factories and put them through a process to make silk also. Now when my lady buys silk she is not at all sure whether it is the silk of the perfect cocoon, not broken, or the silk which has been broken. All salvaged by the new process of saving power, in the new process of redemption for silk. So in the church of Christ, whether it be the child whose heart has not yet let the sin worm eat through or the man whose every fiber of being has been eaten through by sin's worm, both alike are brought into life and into union in the fellowship of the church of Christ by the atoning death of Christ. The Lord Jesus is extremely jealous about this membership in His church, this material of His church. Every single fiber of that body, every single factor in its building is brought under the most careful scrutiny by the divine Lord. Of course one can join this church, this organization, and yet not join THE CHURCH OF CHRIST. I had a letter this week which all but

broke my heart. It came from a splendid lad in his earliest twenties, just recently baptized. He had taken his vows; he had joined the church, but he knew he was not saved. He had in his heart a yearning and he was crying out to God for salvation. He had been able to put away every bad habit but two. He had not found in his soul the power to put his heel on every evil thing. That man is a member of this body but not a member of the body of Christ. He is still a lost soul. However, he can break through the crust of circumstance, and the restraint of sins. He can yield himself to Christ even now. This moment he may have the yearning of his heart fulfilled and know he has passed out of death into life, and go home with a song in his heart and on his lips, joined to God in Christ, having been made over again. Only thus does one come to be a new creature in that transforming miracle of the new birth. "YE MUST BE BORN AGAIN," and, having been born again, it is written, "I know my sheep and my sheep know my voice." The Lord hath set his seal to this—that He knoweth them that are His own. Having known them and set them apart, He seals them with the Holy Spirit. I am amazed at the number of times wherein the Word of God records that the Spirit of God sealed the members of his church. 2. Corinthians 1:22, Ephesians 1:13, and Ephesians 4:30, and in many other passages, it is said we are sealed unto the day of redemption by the Holy Spirit. Not sealed by the act of baptism; not sealed by writing your name in the church record. But you are sealed by the Spirit of God unto the day of redemption.

Should you go out into the marketplace and find an orthodox Jew buying meat, you will discover if you find the real secret of his method of purchase, that he buys no meat that is not sealed for him to eat. I stood in the stockyards in Chicago and saw the slaughtering of those great beeves. Among the workers was a rabbi. All the beef butchered there upon certain days came under his inspection. Coming to a fore quarter of beef he would look at it through his glass, turn it on every side, stop for a moment, chant a prayer over it, and seal it. Sealed with the seal of the rabbi, this meat is clean and worthy of the Jew's use. So Jesus Christ inspecting the souls of men determines those that have passed through the experience of the new birth, and stamps upon those the seal of His approval and His testimony to that experience by the gift of the Holy Spirit. The Lord knows those who are His. One Lord, the Builder, one material in the building. The one thing that binds the church together is the Spirit of God. The Church is one body in Christ. The Church is not held together by ecclesiastical organizations nor by priestly authority. I suppose one of the most marvelous things in this world is how Baptists hold together. There is no pope, bishop, nor other ecclesiastical authority. We all go up to our Conventions and get mightily stirred up; we pass resolutions and then come back and all do as we please about them. Good advice, good counsel to be taken or left as we will. We like to hear the brethren talk and try to have some hand in stirring them up to talk. We quiet down again and go on. We are

held together in one great bond. Why? Because something happened and we were born into the Kingdom of God and brought together by the cohesive power of the Spirit of God. Some of us are praying to see some of us go. The men who have come to deny the deity of Christ, the authority of the Word, the reality of the resurrection, the certainty of the promises of God—we would have them go out from us because we believe they are not of us. There are some great passages in this book that tell us how He will build and frame together into one perfect building this His Church:

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Eph. 4: 19-22.

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up

in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Eph. 4: 11-16.

Finally, this Church, the Church which He builds, the Church which is built of salvaged humanity, the Church which coheres by the Spirit of God is singular in that it has ONE PURPOSE IN THIS WORLD.

ONE PURPOSE

That purpose is different from the purpose of all other institutions in the world. What is the purpose of the Church? What is it here for? I tell you very frankly we have fallen upon a day when the Church must justify its existence. I will not say it must justify its aim. But the Church of God, this invisible, this one living agent of the spiritual empire—the Kingdom of God—what is the purpose of this institution? To make Jesus Christ known to the world as the Son of God and the Saviour of the world. That is it, and that is all of it. We are under constant assault by the institutions of the other invisible empire, the empire of the world, denying to us THAT as an exclusive mission, denying to us the right to maintain a place in this world, and to lay revenue on men and materials, to help our mission for that one purpose. They would give us a broader scope, a larger labor, and more extended enterprise and invite us far beyond the range of this

simple duty as revealed in God's truth and in the life purpose of the Son of God who is the Builder of the Church. Satan would destroy the Church by enlarging its mission—by extending the scope of its mission. The Church is under constant temptation to correlate its agencies and activities with the agencies and activities of this world, to cease to make distinctive efforts, and to be satisfied to preach a message of conformity to the world and to identify itself with the institutions of this world. Many other institutions have high and holy purposes. They have for their task the betterment of humanity, the destruction of the forces of wrong. Some of them have, I grant you that. There are dozens of good, humanitarian institutions in the world, leavened with righteousness by the presence of Christian men in them. But not one of them has a right to put itself on the same level with the Church by combining their energies with its own agencies and activities. The Church is committed to the one task of making Jesus Christ known to men as Saviour of the world. THAT IS TASK ENOUGH! It is a task largely neglected in the world to-day. It is a task so disregarded by the Church at large that if one local organization gives itself to that task, it becomes conspicuous in the world at once. It is so far forgotten by the Christian ministry that if one man gives himself to this task he becomes a marked, conspicuous man in any community. If there is a minister here who has lost his congregation and his right to be heard, he may find his way back to power and to a hearing. Let him give Jesus Christ all his powers in declaring Him

as Saviour and men will fly to him as doves to their cotes. Hungry hearts will ever be drawn to the table whereon the bread of life is laid. The one great need of this world is that the Church should herself realize her singularity of purpose and singularity of mission.

Go ye, make disciples! It is the message of the Church to individuals, the message of the Church to communities. Now as to the mission of the Church: With what message but this would you go out into the East End of London, into the Bowery of New York, or into Scollay Square in Boston, proclaiming sight to the blind and peace to troubled souls and sorrowful hearts, help to men who are overthrown by the powers of darkness and temptations of the devil? I think I hear somebody say, "That is altogether spiritual, theoretical. We want something practical; that is, religion must be brought near." I quite agree with you. You remember my story of the little girl down in Memphis whose mother asked her to be good that she might entertain her friends in the evening. The little child said, "good-night" and promised to go to sleep. But the one time when you mean to go to sleep is the time when everything is drawing you somewhere else. So she called through the darkness, "Mamma, I am afraid." Her mother said, "You must not be afraid; God is here with you. Believing God is here, won't you go to sleep?" And the little girl said "Yes." She did her best, but the darkness oppressed her. She had not seen God nor felt Him. She had not heard His voice. Five minutes later she said, "Mamma, I am lonesome.

Won't you come back?" Her mother went back and told her God was there and that the guardian angels hovered over her in the dark. And the little one tried again to go to sleep. But a little while later her quavering voice came again piercing through the darkness, "I am lonesome. Won't you come back?" The mother went back and said, "I am here just across the hall. Mamma has told you God is here and the angels are here. Don't you believe it?" The little girl said, "But I want somebody with skin on his face here." I tell you that is the yearning in this world. Somebody with skin on his face! That is the message, the gospel of the Church of Christ! Jesus is God now here, with skin on his face. Yes, I preach a creed. I preach the resurrection. A physical fact in history and in anticipation; also a spiritual fact in present realization. By the resurrection men are now enabled to live a new life. Jesus Christ does that to-day in Boston exactly as He did it in Bethany long ago. He comes down to the missions, to the churches, to the homes, and onto the streets and turns men to a new life, takes them out of the power of darkness and from under the dominion of the devil and puts in place of despair, hope in their hearts. It is a thing you can try out in your business, in your home, anywhere in this world to-day. Going out of the Temple one night, a man met me in the corridor and asked me if I would approve the circulation of a petition to keep a certain politician in his office. He is a good man and I would like to see him keep his office. He has done a fine work. Then why not let the petition be circulated in this church? Because

this church is here for one business and will be held to that one business if this man can hold it there. I have hopes that if the church will be true to its mission and its message, and exclude everything that puts in jeopardy the singularity of that message, what my friend wants will happen. The by-product of our message will work out logically into better social and political condition, better men in office. If the church of God should just live in this world the glorious life of Jesus Christ it would, by the one divine passion, let grace break through and hasten the coming of the King in His Kingdom. But now we are here to preach Christ—Saviour and Lord. We must not permit social betterment activities to dampen the ardor of our first love. We must not consent to wear garments of righteousness which are after all but a mixture of the wool of grace and the cotton of worldliness. Christ must engage all our interests, command all our powers. Our gospel must continue to be both means and end. Christ is all. The one, inescapable, continuous, imperative business of the church is to preach Christ and to make disciples to Him. Then only can the world be saved.

IX

THE CHRISTIAN DOCTRINE OF THE GREAT COMMISSION

> "And Jesus came and spake unto them saying, All authority hath been given unto me in heaven and upon earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days even unto the end of the age."
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> —*Matthew 28: 18-20.*

THE Great Commission is the church's reason for existence. Obedience to the commands embodied in the Great Commission is obedience to the only decree of God for the church in the present age. No other such words have ever been voiced to human ears as were these words in their significance, comprehensiveness, continuity and inevitable result. The Great Commission is the last Christian doctrine. Yet it is treated as an abandoned order to work. It is the forgotten imperative of God. Yet obedience to this Commission is necessary if the church would live. Without it the world cannot be saved nor the Kingdom of God be established on the earth. It is the great trust of the Lord Jesus to His disciples. He has taken the risk. He has shut Himself up to the dis-

ciples' obedience to this commission as the one possible means by which the Kingdom of God is to progress and the church is to be built up in the world. The church cannot neglect it without failing in trustworthiness to her Lord. Nor can she find elsewhere her inspiration in such service as she renders to the age without treachery to her Head.

The Commission involves five secondary facts. I think you will have no trouble remembering them when I have defined each one. Its authorization; its evangelization; its organization; its consolidation, or if you like it better its indoctrination, and its consummation. The command to go and make disciples, to baptize, to teach, hinges upon and therefore looks to the proclamation of Jesus of Nazareth after His resurrection, that all authority in heaven and in earth is given unto Him.

AUTHORIZATION

The authorization of the evangelization of the world, of the organization of the church, the consolidation of its service and the consummation of its hope inheres therefore entirely in the person and the authority of Jesus Christ. There is no authorization to us as individuals or to us as churches, from boards of missions, from denominational organizations, from ecclesiastical authority anywhere in this world. The only reason for obeying the Great Commission is that Jesus Christ, the spiritual authority, the head of the church, commands those who are His to do these things. All authority! Authority carries with it

in this instance as in other instances, where the same word is used in the scriptures, not only the idea of the right to command, but the ability to accomplish, the power to enable. It is as if Jesus had said, Authority rests upon me, and ability goes out from me. I command and I will enable. I send you forth and I will supply your need. I create you for a necessity and I will be your sufficiency. All authority in heaven and in earth is delivered unto me. Authority in heaven to command the spiritual resources of God for those sent. Authority in the earth assures us His divine authority over and possession of all things material, and His mastery of moral forces. "Therefore, go ye into all the earth and make disciples of all the nations baptizing, them into the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo I am with you all the days even unto the end of the age." Jesus had earned the right so to speak as master to His disciples. Jesus had won the authority which He had inherited, and had received by divine gift. The second Psalm had been fulfilled. The Son of God had already been set upon the holy hill Zion, and the reins of universal government had even now been put into His hands. But He earned by His manner of living His right to command men's services for all time. His attitude to His commission gave Him the right to say to His disciples, "As my Father hath sent me; so send I you." He came to seek and to save the lost. He came to baptize men in the Holy Spirit and renew men's spirits that they might

be made a kingdom of priests unto God. He gave Himself unremittingly to that task. He did not profit as He might have done by engaging in business. He did not aspire to political office or political power. He sought no military power, or the marshaling of armies and organized forces of men. He made Himself a martyr and gave Himself to unstinted labors that finally broke His heart in two that He might save men. He manifested His divine personality, that is, He revealed Himself as Son of God to those disciples whom He called to be with Him and who received training directly under His instruction while He was yet upon the earth. They were given opportunity to prove His quality of life, and to understand both the significance of His claims, and His proposed method of accomplishing them. In close contact with Him they were permitted to imbibe something of His temper and were promised that in the fullness of time, according to the plan of God, they should receive the gift of the Holy Spirit. They had seen these facts fulfilled in Him in His own personal endeavor to make God known to men, as He reclaimed men from the power of Satan unto God. They had attested His supernatural birth and the sinlessness of His life as they had observed it in the intimacy of a daily personal relation embraced in a period of three years. Without sin of His own He was made to be sin on their behalf. He substituted for men, taking their guilt, bearing in His own body on the cross their sins. He made His soul an offering for sin and descended into hell on their behalf. They saw Him buried in the new tomb of Joseph of Ari-

mathea. But since He was who He was it was inherently impossible for the grave to hold Him, therefore He laid the graveclothes aside, came forth out of the grave, and was thus proclaimed by the Holy Spirit to be the Son of God with power.

So by virtue of what He was in divine personality while on the earth, by virtue of what He wrought among men in the signs and wonders He performed, and by virtue of His atoning death and triumphant resurrection, He now justly claims all authority in heaven and in earth, and lays the tribute of obedience upon all the five hundred disciples who adhered to Him through the tragic and incomprehensible events of the passion week, with its climax in the cross and the grave. To all those, and to all others who through their word have believed on him, He said, "All authority in heaven and earth is given unto me, go ye." Well were it for the church and for the world if once again that divinely imperative command of the Lord Jesus might be written upon the conscience and the heart of the church, for the disciples of all ages are involved in the command. His was not a first century authority to be substituted by the authority of ecclesiastical machinery or denominational organization. The individuality of responsibility and of passion was not a first century zeal. It belongs to all centuries, for in His great intercessory prayer (John 17) He prayed not only for those who were with Him then, but for all those who through their word should believe on Him, that they might be sanctified even as He was sanctified *in order that the world might know*

that the Father had sent Him. There is no disciple of grace, no soul redeemed by God's mercy, no child of God made such by regeneration, to whom there does not come in the moment of his salvation this imperative of the Son of God—"Come! Go! Come to Me! Go to men! Come to Me; bend the knee to my authority. Go to men to take the message of life." I think the church has always accepted this authority as of grace, and has interpreted the commission as a permission. We have believed we had the right to go. But, alas, the church has too frequently consented with itself that it had the right not to go. Certainly it is true of the church in this generation. The Great Commission is interpreted by her today not as of the imperative authority of her Head, but as among the privileges of her members. It is for that reason the church so sorely limps where it should walk; so often fails where it should triumph; so frequently falls into heresy and despair when the passion of its first love and its adherence to true doctrine should be the commonplace of its life.

It should be borne in mind that the Great Commission has in its authorization not only the divine authority of the Lord Jesus who gave it, but His divine power to carry and to accomplish the command. He commands, He also provides, as the church proceeds toward the fulfillment of this Great Commission, all necessary equipment. All grace and all resources will be provided for us if we know His promise, "Lo I am with you all the days." Let me illustrate. I rode on Tuesday from Boston to New York. As we moved out

of the city my eyes were engaged with the landscape on either side. Trees stood in their bleak barrenness. Here and there as we moved south one began to turn green. Occasionally one stood out with the leaves half formed. The lesser shrubs along the way were breaking into verdant bud. Fifty miles down more trees, fewer barren, more green. One hundred miles down, flowers everywhere; one hundred and fifty miles peach trees in bloom, gardens full of apple blossoms. Verdure was on the trees. Something in the great everywhere of God was saying to the buds, "Break out. Give yourselves to beauty, to blossom, to fruit." Nature's imperative urge upon the world to demonstrate the presence of the spring and the recurring miracle of renewed and renewing life carried with it the power to accomplish that very miracle. So is it with the church. Behind the imperative command of Christ is the imperative empowering of Christ. As fast as the ministry of Christ reaches the listening church; as soon as the call embodied in this Great Commission comes to each new generation of believers; as often as the redeemed hosts of Christ are caught with a first love passion; it is as if the stirrings of another world were fusing themselves in the heart of the church, breaking forth into joy and giving the world and the Christ new promise of the perpetual life of the Spirit. Again, let the miracle of love reveal itself. Thus, down through all the passages of time, and all the vicissitudes of change, the miracle is to go on. The church cannot keep still regarding the good tidings of salvation and the Kingdom of Heaven without stag-

nation. The very presence of the love of Christ in the church requires the energy of the church to be directed toward the seeking and the saving of the lost. A passionless church is a dead church. A church without missionary zeal and activity is a church in mutiny against her Lord. Such a church is already a rebel against His authority, a traitor to His person, and is unworthy of His trust. We have believed, therefore we must speak. How dare we call Him Lord and do not the thing He has commanded us to do? "Go ye! because of my authority." We cannot escape the imperative character of that authorization. Let the church give heed. Remember also that there is no hint in the scriptures that the Great Commission was given to the apostles and preachers only. It was given to all the disciples of the whole church. No reasonable man has a right to call himself a disciple of Christ who is not a maker of disciples. If the disciple has no passion for lost souls it is because he knows nothing yet of the passion of Jesus Christ for his own soul. The divine commission to make disciples to the ends of the earth designs definitely to take hold upon the first love passion for Christ in the heart of the disciple. That passion can have no counterfeit. That passion must never cease. The passionless disciple is a spiritual anomaly. Indeed, the Master has said in His last message to the church, that He cannot endure such. To the church at Laodicea He writes, "I have this against thee, that thou art neither hot nor cold. I would that thou wert hot or cold. Because thou art neither hot nor cold I will spue thee out of my

mouth." Already had He written to the church at Ephesus, "I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I will come to thee, and will move thy candlestick out of its place, except thou repent." A cold church can never win an indifferent world any more than a cold church can be aroused by a passionless ministry. The cold heart of an indifferent world can only be warmed into faith and love and life with a flaming passion of a first century zeal and the enthusiasm of an uncalculating love for Christ on the part of all the disciples who have been redeemed by His grace and brought into personal contact with His divine quality of life. The spiritual business of every Christian is to know God and to make Him known. The stream of love in the Christian church obeys always certain spiritual laws. From behind it urges on. Going before it leads on.

I see the waters of a river flowing down to the bay. The waters that come after force the waters that went before. There is a law of the waters. Water seeks its level, and until the level is attained, the waters flow down. Now the constant imperative of the Spirit of God in the hearts of men is to bear testimony. He takes the things of grace and repeats them to us, puts the things of grace into our hands and the words of grace upon our lips, and makes us able to carry on a flowing stream of God's love to men through Christ.

On the train the other day going down to New York I found a layman from this church. I knew

him to be an ardent, enthusiastic soul-winner. I remember his conversion less than two years ago. After we had visited together for a while I asked him about his mission in New York. This is what he said: "Pastor, listen! I have not seen my mother for four years. I was the first of her twelve children. I grew up in a home where Christ was not known. I never heard my mother and father pray in all my life; never saw a Bible in the home until I was a grown man. I grew up to be a very sinful man. I had a great pleasure in sin. A little bit more than a year ago something happened in my soul. The windows of heaven were opened to me. I felt the power of a divine love come through into my heart and all the windows of my soul were opened to the glory that poured out of the windows of heaven toward me. My friends said to me, 'Nothing has happened. You have simply changed your mind.' But that change of mind has changed my entire life, my attitude to home, to business, and to my Lord. It has changed me; made me all over into a new man. I am going to New York. I have closed my shop; locked the door for a whole week. I am going to tell my mother and sister about my Christ, and try to lead my brothers to Christ. That is all my business for the next week, to get my family to know my Christ." Now that is the perfectly natural expression of the Spirit of God in the life of a disciple. Taking the things of the Lord Jesus He revealed them first to this disciple, and now He is revealing them through this disciple to others. He planted the seeds of eternal life in one heart that He might through this

life anew, transplant, the Kingdom of Heaven into other lives. We here have seen the transformation of this man's life. Nothing could more perfectly give point to his experience than that there is in his soul a constant urge to pass on that experience to others. You will be interested to know that I had a letter from him. Listen! When I left him in the Grand Central Station in New York he was on his way to a telephone booth to advise his sister of his presence in the city. My letter tells me that he had dinner with her that evening. He was somewhat at a loss to know how he could bring his testimony to his sister whose manner of life and all of whose associations were not conducive to religious conversation. But he took the only wise way. That first evening at the dinner table he told her of his own conversion. At first she thought he was joking! She could not believe But gradually there was borne into her consciousness the realization of something about him which she could not understand. The sincereness of his passion, and his purpose, began to seize her spirit that first evening. He continued to tell her the marvelous good news all through the hours of the evening and the next morning at breakfast. What he knew he told her. It was enough. Like the man out of whom the Master cast the legion of demons and then commanded him to go home and tell his friends what great things the Lord had done for him, and how He had saved him, this simple-hearted disciple of the Lord Jesus told his sister. And the telling of the story won her. During the morning of the first day a neighbor came in and to her he related his story. The first love

passion for Christ made it impossible for him to be silent on the great theme. The passion of Christ in the disciples is a passion to make disciples. The first week he won his mother, two sisters, a brother and two nephews. Let every disciple, therefore, remember that if his loved ones go unwarned into the presence of God that at the last great day their soul's blood will be required at his hands.

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted,
The lamp of life deny?"

EVANGELIZATION

Evangelism is the all-embracing, all-compelling power and purpose of God operating in the disciple, in the church, for the purpose of winning men to discipleship to the Lord Jesus.

Forget it not. What a host die without Christ and without hope! In America alone there are more than seventy million people who do not know Christ. Multitudes of them have never heard of Him. Of our one hundred and ten millions of population, only forty million, including Catholics and Pedo-baptist Protestants with their enrollment of infants, are even nominal Christians, while this is called a Christian land. And in the aptness of that phrase and in the plausible philosophy which underlies it the church has come to a great complacency. The Christian gospel proclaims the fact that in order to be saved one must be born again. It is a sorry spectacle therefore for the church to concern itself with accidental or

incidental questions, to spend its energy upon doctrinal or other controversies, and thereby to become indifferent to or to deny personal responsibility, permit the multitudes to go down to eternal death for want of the knowledge of Christ Jesus, Saviour and Lord. While we hesitate to tell the story, they stumble and fall. Their feet are in slippery places, they are already upon the incline downward to the pit of eternal destruction. There is none to warn if we do not warn. There are none to guide if we do not guide. No others have the story, the good tidings of salvation. How great the guilt of the individual Christian and of the Christian church, if we fail the Master in this trust. The main question before the Christian to-day as always is the motion to win a lost world to Christ by personal and public proclamation of the good tidings of the kingdom. The primary business of every Christian individual and of every Christian church is to go to the ends of the earth bearing witness, making disciples. Obedience to the Great Commission is the *sine qua non* of spiritual life on the part of disciples and churches alike.

THE ORGANIZATION

The organization of the Christian organism centers around the idea of world conquest for Christ. All the machinery of the church organization was originally designed, and is peculiarly adapted to the business of evangelism. Indeed, the very character and purpose of all local churches and of all larger denominational affiliations is that the

Christian body may make known the Christian truth and win to Christ the multitudes in the midst of whom the Christian lives his life. Yet too often the church does not so conceive its mission. Frequently the church organization degenerates into a social club, or a society of ethical culture, or at best into a formal group of ritualistic worshipers. Young Christians in such an organization are like voyagers upon the sea of life. Each launches his own little boat, or is pushed out from shore, given the oars and commanded to row for himself. The church seems unable to keep alive a concern for its new converts. Recently a pastor said to me, "People in numbers come into our congregation, make confession of their faith in the Lord Jesus Christ in our church, enroll for membership upon our books, are baptized, and go away, and we never see them again from that hour." Somebody is at fault. Even here in this church every Lord's Day for more than two years some one has made confession of faith in Christ, some of them we never see again. Remember that the Master's commission did not end with the command to make disciples, nor even with the command to baptize them. They are to be taught. They are to be organized for the purpose of instruction and for the correlation of service growing out of such instruction. Here is a brand new conception of baptism. Baptism is a wonderful symbol of the whole wonderful gospel story. In it the believer confesses the basis of his faith to be the death and resurrection of Jesus. In it he also acknowledges an experience of death to sin and resurrection to a new life in Christ, and

through it he professes his hope of immortality, declaring that even if the Lord tarry and his body die and be buried, yet at the return of Christ his mortal shall put on immortality. In the one act of baptism, therefore, we have the basis of Christian faith, in the death and resurrection of Jesus; the experience of Christian faith, in the death of the sinner to sin and his resurrection to a newness of life in Christ, and the hope of Christian faith in the resurrection of the body, though it die and be buried. That is the spiritual significance of baptism. In it the whole gospel is proclaimed.

But there is a yet deeper significance in the act of baptism. It is the only form the Lord gave His church. It is a form accurately described as a death and a resurrection. Symbolically it is at the very center of the thought underlying the organization of the church. In giving His supper to the disciples He told them to eat as oft as they would, only interpreting the significance of the act. He attached to it no form. They were not commanded to eat standing up, sitting, or lying down. There is not a sentence of scripture suggesting the method of taking tne Lord's Supper, but there is imperative direction as to the form of baptism. It stands at the initial place in every believer's experience. Believe and be baptized. "He that believeth and is baptized, shall be saved." In other words in the act of baptism Christ has put a realistic symbolic act of organization. It is around and through and in baptism that the church is to be organized. On the day of Pentecost three thousand souls believed. It is written they who gladly received his word were

baptized and the same day were added together three thousand souls. That is organization. Baptism is the central and significant form about which the organization is effected. It is far more, indeed, but it is the door into the church, organization. One may come into the kingdom without baptism. He cannot enter the organized church without baptism.

The spiritual unity of all believers is effected entirely apart from any symbolism and any organization. That unity is in Christ and inherent in the mutual faith of all believers. But the union of organized churches is upon a different basis. If that union is ever effected, it must be upon the act of baptism. No universal Christian creed can ever be adopted. The mind of man is so constituted that the same words bear a different content to different individuals. But the Master has chosen baptism, a simple form that cannot be misinterpreted, misunderstood. It carries the gospel creed, indeed the whole gospel, in itself. It is only when the scriptural form of Christian baptism is rejected that a varying significance is found in this symbolic act. It is in this token of realistic obedience by symbolic putting on of the uniform of confession of faith in the Son of God that the church is to be organized. There is a very vital sense in which men are baptized into the church. The command of the Lord Jesus was in effect to make disciples and organize those disciples; bind them together. Organize them for the service they are to carry on in the world. The effectiveness of church organization depends far more than is generally understood upon the fre-

quency of demonstration and the closeness of conformity to the scriptural mode in the act of baptism. The soul-winning passion is not enough for a minister. Evangelistic zeal does not fulfill the obligation of the Christian church. Disciples are to be made. That indeed is the first passion of the Christian whether individual or church. But when disciples are made, the same Lord commands that they shall be baptized. A wise layman has frequently said, and has often been quoted as saying, "The frequent troubling of the baptismal waters in any church will solve practically all problems that may arise in the church." Here is the visible sign of the spiritual presence and power of the Spirit of God. Here is the manifest evidence of the effectiveness of the Holy Spirit's testimony concerning the things of the Lord Jesus. Here is the realization that the body of Christ is being completed and brought into union with its head. Personal differences, social activities, financial difficulties, programs and policies, all fall into place and assume their right proportions in the presence of such manifest activity of the Holy Spirit. Here is the visible bond of union, the significant expression, not alone of personal faith, but of the correlation of faith. There is in the act of baptism, properly administered, a perennial source of joy to the church, a perennial power to let loose the deepest, tenderest emotions of fellowship and to bring ever anew the consciousness of the divine Master into whom all are baptized by the one spirit. Believers are to be organized, brought into union, and perfected as a

body that the commission which Christ gave His church in the world may be accomplished.

Baptism is the second item of the Great Commission. This part of the Commission involves great responsibility to the church and to its official and pastoral leaders, for the act of baptism takes account necessarily not alone of the sentiment underlying the act, but of the significance involved in the act. It concerns itself with the mode, since the mode carries with it a message of death and resurrection. It concerns itself with the body, since believers only have entered into the experience of death to sin and a resurrection to a union of life in Christ. It concerns itself with a testimony borne in the act by which all who behold it are pointed back to the cross and forward to the crown of Him in whom faith centers and hope abides. That is why I believe in the essential obligation of Baptist churches to maintain Baptist missions in every land and in every community and why it makes essentially impossible any permanent policy of comity between Baptists and other denominations. Do not misunderstand. I love my Christian friends of other fellowships. I believe in the integrity of their faith. I have great joy in their spiritual fellowship. I love them so sincerely that I would see them correct the errors embodied in their departure from scriptural baptism. I would see them all properly baptized and therefore enabled properly to fulfill this portion of the Great Commission which requires that the believer won shall become the believer obedient in baptism. Too much is involved for the Christian world for us to consent to any de-

parture from the divine order, the divine method, the divine message. As we inculcate a passion for obedience to that portion of the commission which commands us to go to the ends of the earth, to make disciples, let us also lovingly, earnestly exhort to a loving obedience to that portion of the Great Commission which commands that all believers won to Christ shall be baptized into the name of the Father, and of the Son, and of the Holy Spirit. What I write here I write in all good conscience; in no spirit of censorious criticism, but in love.

CONSOLIDATION

Perhaps a better word to use than consolidation is indoctrination. There are three counts in the Great Commission: make disciples; baptise them; teach them. The indoctrination of the church has as large a part in the Great Commission as have evangelism and organization. The solidarity of the church will depend largely upon the instruction its children receive. The organized church is an institution. I will go further and say that it is the only divine institution in the world. It is composed of believers in Christ who have been baptized according to the command of the Lord Jesus and are bound together spiritually by their union in Christ, organically by this act of baptism. Now this organization must be consolidated and further organized for service. A tremendous task has been committed to the organized church. The whole program of direct and indirect activities involved in the gospel of Christ

is committed to its keeping and to its execution. The Christian gospel is in the world, not only a direct effect; there are innumerable by-products of its presence and its proclamation. The gospel is to be proclaimed not only by direct proclamation by word of mouth, but it is to be embodied in activities and institutions that carry the weight of spiritual implications as a secondary, but an inescapable testimony of Christ to the people of all lands and all races. The church as an institution must maintain an institutional organization. Schools are to be built, hospitals, colleges, orphanages are to be established and maintained. In China they call the mission stations Jesus Stations. Among the American Indians our church houses are known as the Jesus Houses. The first century recognized the Christians as men of The Way. Wherever in the world Christian hospitals are built with Christian physicians and nurses operating therein, they are known as the Jesus Places and the Jesus People. Therefore the churches are to be consolidated in the teaching, training and development of its people. Its eleemosynary and missionary machineries are to be but the physical manifestations of the spiritual implications and messages of the gospel. Now institutions such as our mission schools, hospitals, orphanages, cannot be manned or maintained by untrained workers. They must be taught. That teaching and training must begin with the great spiritual facts of the gospel. They must know the truth, those who go out to teach it. Those who bear testimony must be able to give reason for the faith which is in them. But their fac-

ulties must also be trained for leadership. Critical situations will arise which must be decided. Forces will be met which must be controlled and directed. Great resouces of money and material will be committed in trust to their hands and they must be administrators.

The raw material out of which the churches are to be built is of a great variety. Here is the ignorant man with no culture and little personality. He has never been to school or college. He has had no intellectual training. He is just a poor, untrained, untried soul facing the world. Utterly inadequate to meet its challenge, to cope with its hostility, or to break down its opposition to the message of his Master. To such, however, the Lord Jesus says, "Make disciples." How shall they dare to undertake it with the insufficiency of their equipment, the poverty of their faculties, the untrained character of their powers? The answer is simply, "Lo I am with you all the days." It is with Jesus' power, with His personality, the church finds the guarantee of wisdom and of wealth sufficient for its task. He will take the weak things of the world to confound the mighty. He will set at naught the wisdom of the world with the foolishness of the thing preached by those who obey the Great Commission. He is made unto the church wisdom, redemption and sanctification, and He has said, "Lo I am with you all the days." But suppose the Christian is not of the character described. Let us assume a great man and a great personality and well trained faculties. These are not enough to guarantee the success of an enterprise which contemplates any-

thing less than the reconstruction of a world, which proposes to overturn empires, to change governing principles of life, to effect transformation of character and conduct and provide a new basis of mutual relation between men, as well as of the relation between God and man. Where is to be the sufficiency of the strong, vigorous, well-equipped man? The Apostle Paul has well voiced the constant dependence of the church. "Who is sufficient for these things?" "I can do all things through Christ who strengtheneth me."

CONSUMMATION

The Master meant to convey to the church the eternal sufficiency of the supply ready for its perennial need, and He made that conveyance in the promise, "I am with you all the days." Therefore, in full confidence, in all assurance, in humble, but profound realization of your insufficiency, "Go into all the world and make disciples."

"Lo, I am with you." I say to you the life, vitality, and power of every congregation of Christ in this world depend on the presence of Christ, not on the presence of prelates. The miracle of all miracles among organized Christians in this world is how congregationally Baptists hold together, keep together, move together, keep step, hold our individual powers of service, preserve our individuality without a bishop or overlord. "I am with you all the days." His is the Personality in which we live and move. Teach, organize, consolidate. But the business of consolidating the church will require millions of money.

How are we to get it? "I am with you. I am patron and bank account. I own the hills and the cattle on them. I own the treasure houses of the deep, of factory, field, and forest. I am with you."

There is a story about Paganini that always interests me. Maybe it will illustrate what I am trying to say. One cold winter, on a street corner on Christmas Eve, a ragged urchin playing a violin was trying to get a few pennies together to make a bit of Christmas cheer. He stood with a ragged coat buttoned around his neck. The crowd passed but nobody seemed to notice him. Occasionally out of sheer pity some one dropped a penny into his little tin cup. Paganini came down the street, saw the forlorn lad. The spirit of love and Christianity, the spirit of Christmas was in his heart. He stepped over and took the poor lad's violin into his hands, drew the bow across it. Then the violin began to speak, the angels bent down over the battlements of heaven to hear. Scores of men and women stopped their hurrying feet, and stood in silent wonder, moved out of themselves, tears coursing unbidden down their cheeks. When after a while Paganini finished playing and handed the violin back to the boy a stream of coins and bills began to fall into his cup. His cap and pockets were filled, and he went home rich beyond measure. But it was Paganini, not himself, who had filled his cup.

To complete the task given the church, to build its institutions, to man and maintain its organizations, to train, equip and support its leaders, to effect an organization strong enough to embrace the mind of the pagan and heathen world, the

church must have nothing less than a mint of money. But not many mighty, not many rich are saved. Through whose hands is this money to come? By whose influence is it to be obtained? How will the leaders of the church, coming as they do from country districts, from poor homes, from circumstances and environments knowing nothing of centers of money control, how are these men to command the money, obtain the resources, necessary for carrying on Christian enterprises? Ah! the secret lies in the fact that all those who go in the Master's name are accompanied by the Master Himself. Christ speaks through their life, mediates through their personality, opens the hearts of men through their appeals, opens the treasuries of the world, and supplies, through them and for them, all needed resources. If the church could only once again realize the presence of Christ and His all-sufficiency, it would never more need to wrack itself with anxiety for means to do the things which He commands the church to do. There would never again need to be a drive for money nor any appeal to the wisdom or the methods of this world in obtaining money. The consummation of all-sufficiency, and of all desire, is His presence. He says to the church as He gives the Great Commission, "I am with you. Make disciples. I am with you in organizing the disciples. I am with you in consolidating the church for service. I am with you in the indoctrination of My people that intelligently they may understand and undertake in My name." It is an amazing proposition and an astounding promise. One looks back on the history of the church.

He undertakes to think through the centuries of Christian service. The church has not walked upon flowery beds of ease. She has not trodden a pathway of peace. Hers has been a treadmill and travail of sorrow. History repeats its pages in a frequently told tale of ostracism and persecution. Men cast His disciples out of their company; sent them to prisons; put their feet in stocks; nailed them to crosses even as He Himself was nailed to a cross. Multitudes of His disciples have been robbed of their good name, and have been made of no reputation among their fellows, even as He made Himself of no reputation. Through all the centuries His church in its faithfulness to Him has of necessity made of itself a separate institution. With this realization of experience in mind one is inclined to ask of this divine Master, How shall we then win the conflict with sin and keep ourselves pure in the world? What inspiration shall we have? Lo, I am with you. When men leave you, I am with you. When men are against you, I stand by you, as I stood by Paul in Corinth. All He is asking of us, all that He lays upon us is altogether reasonable in the light of the promise of the divine Master. "I am with you." I think He meant it for this Sunday morning in Boston as He meant it for that other morning in Galilee. Do you not feel His presence and the significance of His touch?

There is a story that came out of the Civil War that I love to think upon. A lad had gone down to take a man's place in the army of the Union. He had gone down to battle with a frightened heart, yet courageous spirit. He stood in the rain

of death, and lifted his face with the worship of a child and the courage of a man to the task that he was commanded to do in the spirit of patriotism and freedom. There came hurtling out of a gun a leaden missile of death. He was wounded, carried to hospital. Some kindly friend carried the news of his wounding unto death to his mother. Day after day he lay upon the cot in the hospital, his life ebbing out, until he was almost gone. He had not known any one for two days, was all but unconscious and still delirious, when his mother came in. She had been warned she must not excite him. She laid her hand upon his head, unable to say a word, her eyes were full of tears, her lips tremulous with sorrow. There was a moment of stillness. Then strangely soothed, opening his lips, the boy said, "Mother, mother, when did you come?" That was enough for all the shadows and all the pains and all the sorrow. Here in this fever-stricken world, here where our hearts are bruised and troubled, where the burdens and pains of our labors are upon us, still we feel the hand and hear the voice of Him who once said for all His disciples and for always, "I am with you."

X

THE CHRISTIAN DOCTRINE OF THE RETURN OF THE LORD

THE consideration of this great event shapes itself for the thought of this hour under four heads:

1. The theme of Scripture
2. The testimony of prophecy
3. The teaching of the church
4. The testing of the faith

From every point of view, the hour of His return is the one far-off event to which all the centuries run. His presence in the earth with the glory and power of royal position and prerogative is to be at once the culmination of all divine revelation and the realization of all human anticipation. This event is

THE THEME OF SCRIPTURE

The Scriptural narrative in relation to the human race opens with man and God in blessed fellowship in the earth. It closes with the promise of a new heaven and a new earth wherein dwelleth righteousness. In this new earth, it is revealed concerning man's relation to God that "His servants shall serve Him; and they shall see His face; and His name shall be on their fore-

heads." Between these two glorious periods of immediate fellowship between man and God under His theocratic rule lies the long tragedy of sin with its attendant consequences of disease, disaster and death. There also lies herein the whole history of redemption as revealed in the Person and work of the Redeemer. The contents of Scripture are compassed in what is expected, experienced and explained concerning Him. In type and symbol, in law and prophecy, in history and poetry He is set forth as the one Mediator between God and man. The Kingdom of God revealed in the Garden of Eden, lost through man's sin, is to be restored in the earth by this one supreme Man who is also Son of God. All the story of redemption centers in His Person. The whole expectation of Scripture is of the Kingdom of Heaven in the earth with the King on the throne. That King is revealed in Genesis and in Matthew as "the seed of the woman" "the Son of a virgin." The sinlessness of His life made necessary by His trinitarian character of prophet, priest and king is revealed in all the anticipations of the Old Testament, and all the revelations of the New. That sinlessness was essential to His prophecy, His priesthood and His royalty. His prophetic work was completed during His earthly ministry, His high-priestly work is being consummated for the church during this age period of His intercession. His occupancy of the throne awaits realization in the day when He comes again. Let it be said in passing, that there is never prophecy nor promise that His ideals, His ethics, or His instructions are to occupy the throne of His father

David. Nor that these are to sit as king ruling the world in righteousness. All prophecies and all promises center in the Person of the King Himself.

THE THEME OF THE OLD TESTAMENT

Without stopping to go too much into detail, it may be freely said that the burden of the Old Testament is of the Kingdom of God and the King, who voices His prerogative of royalty in the second Psalm. His Person looms large on the horizon of prophecy in the blessing which Jacob pronounced upon his sons (Gen. 49:10): "The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until he come to Shiloh, having the obedience of the people."

A royal character is given to His prophetic office in the statement of Moses, "Jehovah, thy God, will raise up unto thee a prophet from the midst of thee of thy brethren like unto me. Unto him you shall hearken." "I will raise them up a prophet from among their brethren like unto thee. And I will put my words in his mouth and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut. 18:15, 18). Concerning this King, He gave promise when, as recorded in II Samuel 7. 15, He established the royal house of David saying, "And thy house and thy kingdom shall be made sure forever before thee. Thy throne shall be established forever." Long since had He promised Abraham,

"And in thee shall all the nations of the earth be blessed." The Psalms lose none of their spiritual quality, nor of their liturgical character in centering their praises and their petitions, their hopes, their longings, their travail of soul around the Person of the King who shall rule in righteousness. The promises are given of Him, "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His anointed. Yet I have set my king upon my holy hill of Zion."

"I will tell of the decree: Jehovah said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

It was of this King that in the ecstasy of antiphonal rejoicing the tribes sang as they came up to the feasts in Jerusalem from year to year: "The earth is Jehovah's, and the fulness thereof; the world and they that dwell therein. Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors: And the King of glory will come in. Who is this King of Glory? Jehovah of hosts, He is the King of glory."

Of Him the bride sang in the Canticles, "My beloved is white and ruddy, the chiefest among ten thousand."

Isaiah (9:6) becomes more intensely personal in his prophecy: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting

Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this."

And as vision progressed and the purpose of God becomes more apparent to the prophet, Isaiah declares (in 32:1): "Behold a king shall reign in righteousness, and princes shall rule in justice. And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken." Concerning His reign this glorious prophecy is given also by Isaiah (in 42: 1-4): "Behold, my servant, whom I uphold; my chosen in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench. He will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law."

Daniel's vision becomes, not only more picturesque, but even more daring, when he declares in the second chapter concerning the image of Nebuchadnezzar's vision: "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay,

the brass, the silver and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors: and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." This is none other than He of whom in a later vision Daniel declares (ch. 7:13): "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all the peoples, nations and languages should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

To these might be added many other prophecies and promises of the Old Testament, foretelling the kingdom, upon which the King, who is none other than the Son of God, is to sit and reign in righteousness. But the Old Testament closes without the fulfillment of the promise and leaves the world looking forward to another day.

THE THEME OF THE NEW TESTAMENT

The expectation of Christ is prophecy, the experience of Christ is history, the explanation of Christ is doctrine. These three compass all the Divine revelation. The theme of the New Testament is not a variant one. The Gospel message moves forward deliberately and purposefully to one crowning consummation. The Messiah of the

Old Testament is revealed in the New as the Person of the supernatural birth, the sinless life, the vicarious death, the bodily resurrection, the triumphant ascension, the present indwelling of the believer, and the glorious bodily personal return. Faith of necessity involves a forward look. Anticipations of all faith in Christ are toward the consummation of His Kingdom. The promise of His return was everywhere preached by the apostolic preachers.

PETER PREACHED IT

Acts 3:19-21, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restitution of all things, whereof God spake by the mouth of his holy prophets that have been of old." And in his First Epistle, Peter lays the crowning emphasis of his Gospel in three great outstanding facts, *the blood* of Jesus Christ, *the resurrection* of Jesus Christ and *the appearing of* Jesus Christ.

PAUL DECLARED IT

I Thess. 4:13-18: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen

asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The goal of the Gospel message as unfolded in the New Testament Scriptures is the second coming of our Lord Jesus Christ in the earth.

James exhorts the dispersion, "Be patient therefore, brethren, until the coming of the Lord." (James 5: 7.)

Jude declares that the "Lord will come with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard sayings which ungodly sinners have spoken against him."

Our citizenship is in heaven, whence also we wait for the Saviour, the Lord Jesus Christ. This exhortation is given to the young minister, Timothy, by his spiritual father and teacher: "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom, preach the word; be urgent in season, out of season; re-

prove, rebuke, exhort, with all long-suffering and teaching." (II Tim. 4: 1, 2.)

The same exhortation is given to Titus in 2: 11-14: "For the grace of God hath appeared, bringing salvation to all men, instructing us to the extent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works."

THE GOAL OF THE ORDINANCES

When we consider that the resurrection is the key to the return we discover easily that the two ordinances committed by Christ to His Church are both inextricably bound up with the promise of His return. For the baptism portrays His death and His resurrection: while the memorial supper declares His death until He comes again. The death, the resurrection and the return are vitally bound together and none of them can be abandoned without vitiating the vital significance of the entire Gospel in symbol.

THE GOAL OF THE CHURCH

When we consider the church as the bride of Christ, we must know that the ultimate goal of the bride is the bridegroom. Considering the church as the body of Christ, it is unthinkable that

we should conceive of the body as complete with the head in heaven while the body remains on the earth. The constant yearning of the body is for reunion with the head. And the constant desire of the head must by a natural spiritual corollary be the full and vital union of the body. Hence His necessary return.

Throughout the Gospels we are reminded that His return is the constant goal of the Christ. In the earliest stages of His ministry He tells Nathaniel in John 1: 51: "Verily, verily I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man." He also explicitly declared to His disciples that He would return: Mark 13: 24-27: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Before the Sanhedrin under oath He affirmed: "Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven. And the high priest rent his clothes, and saith, What further need have we of witnesses?"

His return will voice His ultimate triumph in

His conflict with sin. Heb. 9:28: "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." And his victory over sin will declare His ultimate triumph over death. I Cor. 15:51-57: "Behold, I tell you a mystery: we shall not all sleep, but we all shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin: and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The volume of the New Testament closes with a word which is in one warning and promise: "Behold, I come quickly, and my reward is with me." "The Spirit and the bride say, Come. Let him that heareth say Come. Even so, come, Lord Jesus."

The doctrine of the Return of the Lord has suffered from two mistakes of its friends. These mistakes are perhaps natural. They have nevertheless and none the less been detrimental and have made the doctrine of the return a source of controversy rather than of fellowship, and have hindered its proclamation by many who have

looked for the appearing of their Lord. These two mistakes have been founded upon an elaborate eschatological program in connection with the return; and the proclamation of the return as a constant source of spiritual ecstasy. At the risk of giving offense to some of my closest friends and many with whom I share the conviction of the Lord's premillennial return as well as the intensity of the blessed hope, I wish to point out these mistakes and plead for an abandonment of them.

NO PROGRAM PROCLAIMED IN THE SCRIPTURES

The plan of the proclamation of the doctrine of the appearance of the Lord Jesus in glory as generally adhered to in the New Testament indicated the proclamation of the event itself without any reference to the program of events centering about it. I am not here calling in question the accuracy of the eschatological programs presented. I am raising the question of the wisdom and efficacy of attaching the program *to the proclamation of the fact of the Lord's return.* The program described is at best a theological dogma built up by the coordination of scriptures supposed to bear on the subject. I think it is entirely possible to build up such a program as will be altogether scriptural and will commend itself to the judgment, the intelligence, and the conscience of a great multitude of God's people. The proclamation of the fact of the return is a great spiritual message, the power of the appeal of which is augmented by its simplicity. The scriptures do hint at certain events which will transpire at the

return of the Lord, but their existence is not resultant from a program attached to the return. For instance Peter recorded in the third chapter of Acts as follows (verses 18 to 21): "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets who have been from of old." Paul in his first letter to the Thessalonians encourages the hopes of the Christians with the confident assertion of the resurrection at the return in the following immortal language (I Thess. 4:13-18): "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, that have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." In writing a second time to the church of Thessalonica he en-

courages them again to faithfulness and steadfastness by reminding them that there must come the apostasy before the return, and of the destruction of the wicked one "whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." But the very character of these quotations indicate a total absence in the New Testament scriptures of any elaborate program so often exploited as an interpretation of prophecy.

The truth of the business is the proclamation of the Lord's return was meant to focus attention upon Himself rather than upon any program of events. There is held before the Christian constantly the hope of reward and the warning of judgment at the return of the Lord Jesus. The comforting consciousness of immortality for the Christian is made to hinge upon the return of Christ. But everything in the proclamation of the event hinges upon the character, the power and the presence of the Master Himself. The blessed hope was never designed as a test of theological correctness. It was intended from the beginning as a stimulant to faith, an inspiration to service, an encouragement to hope, and an invitation to love. Men's hearts are not warmed by appeal to theological formulas, nor even by dispensational programs, but no child of God can contemplate the perennial hope of the church for the living presence of the living Christ without quickened pulse beats and the "stretching out of the neck" toward the event. It is indeed the one far off divine event toward which all the centuries run for those who know Him and love His

appearing. I am honestly convinced that if the Christian ministers who everywhere *believe in the fact of the personal return of the Lord Jesus* to this earth would preach the fact often in the language of scripture, without amplification, with a total absence of any program of events or any consideration of the logical results of any theory of the return, we should find in that proclamation a tremendous new impetus to full fellowship and would thereby remove much of the bitterness of the unhappy controversy which has centered about pre-, pro-, and postmillennial theories of the return. Truly the event itself is sublime enough to command our admiration, challenge our manner of living, stimulate our faith in the completed work of God in the matter of our redemption and to hold us steadfast to the faith once delivered to the saints. It appears at times almost as if men in their anxiety to support and bolster up the simple doctrine of the Lord's return by elaborate schemes and programs proceeding from interpretations, are guilty of the effort to steady the ark of God and to make stable His truth. The doctrine itself has the sublime simplicity that belongs to the light of the noonday sun, the grandeur of some mighty Himalayan peak of truth and the eternal promise of the ever-approaching day before whose coming the darkness disappears.

NOT ECSTASY ONLY

The second mistake is that of speaking of the return always in terms of ecstasy. It has been understood generally that Paul's Second Epistle

to the Thessalonians is in part designed to correct a misapprehension of the doctrine of the return as preached by him during his visit and as written of by him in his First Epistle. I would have you note carefully that I have not said the Second Epistle was written to correct Paul's teachings either during his personal presence in Thessalonica or by means of his First Epistle. The correction seems to have been directed toward the misapprehension of the doctrine which led some of the saints to abandon work and become busybodies going about in expectation of the immediate return which delivered them from the necessity of care or anxiety concerning their own conduct. There is, of course, a very permanent note of joy in the proclamation of the return. It could not be otherwise. Herein lies the hope of the resurrection, the experience of immortality, the reward of Christian labors, the enthroning of the Lord, and the crowning glory of immediate personal uninterrupted communion between the saint and the Saviour. The delights of His presence, even in anticipation, cannot be conveyed by human language. Only those who have experienced the incomparable thrill of the blessed hope breaking constantly into glory upon the horizon of their faith, can understand something of what the realization of His presence must ultimately be when He comes again. Only those who have wept by the closed graves of their dead can know what the hope of His coming is in terms of comfort under bereavement. Only those who have again and again gone down to defeat under the power and subtle appeal of that wicked one

who has opposed God in their lives and sought so frequently with success to make himself God to them, can understand the joy of that anticipated day when the Lord Jesus shall destroy him by the spirit of His mouth and put under foot all principality and power and lead them in triumph when He comes again. Only those who have faced the grave in dread of the last great enemy to whose troubled consciousness the voice of the Spirit has whispered, "It is appointed unto man once to die and after that the judgment" can appreciate the relief that comes in the consoling hope that since Jesus tasted death for every man "He shall appear a second time without sin unto salvation."

But the doctrine has in it quite as much of discipline as it has of inspiration. The First Epistle of John, which is perhaps the last scripture written and has for its theme the standing, standards and stand of the Christian in human society, constantly by one word or another exhorts the Christian group to abide in Him in order that "when He shall appear we may have confidence and not be ashamed before him at His coming." And again the searchlight of His presence is turned upon the whole conduct of life in the statement that "every man that hath this hope in him purifieth himself even as he is pure." And in the last chapter of Revelation, that word of supreme encouragement and exhortation "Behold I come quickly and my reward is with me to give every man according to his work" carries with it not only the promise of innumerable blessings, but the warnings, to purity, to consecration, to pres-

entation of our bodies in sacrificial service, a presentation which is essential to spiritual worship. It is in connection with the promised return of the Lord and His triumph over death and the grave, that Paul writes by the Holy Spirit, "Wherefore, my brethren, let your labors abound in the Lord, for as much as you know that your labors are not in vain in the Lord." The Master sends back to the church at Sardis a message of warning: "Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfect before my God. Remember therefore how thou hast received and didst hear; and keep it and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." How else could the Christian be so inspired to a life of constant watchfulness, faithfulness, perseverance, self-sacrifice, in service and loyalty, as by the perennial hope and expectation of the sudden appearing of his Lord? Young preachers would do well to remember that Paul exhorts Timothy, his young friend, to "preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and teaching." But the foundation of that exhortation lies in the following, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word," etc. Ah! the ecstasy of the hope; but oh! the anxiety of that expectation. "Who shall stand when he appears? He is like a refiner's fire, and like a laundryman's soap."

THE CONCLUSION

Here is the conclusion of the whole matter. The doctrine of the Lord's return is one of the three cardinal doctrines of the Christian church. The cross; the resurrection; the return. These three properly balanced provide a basis of fact in the atonement for the forgiveness of sins, a basis of fact in the resurrection for the experience of regeneration and the basis of fact in the return for the hope of immortality. Therefore, the proclamation of the doctrine of the return with a proper scriptural setting and emphasis gives ballast and balance to the whole Christian gospel and gives every Christian heart to the wistful, yet exultant, cry daily repeated, "Even so come, Lord Jesus, come quickly."

THE END

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